

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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ST. GEORGE'S CHURCH, PARIS, FRANCE

A Catholic outpost of the Church of England, St. George's has always illustrated through its practice the claim of the Church to be a living part of the Catholic Faith.

REV C BOONE SADLER JR
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AUG 6-47 RE # LC7 B

Edinburgh Consecration

THE EDITOR: The Rev. Dr. R. Hardy's interpretation of the Orthodox theology of Holy Orders seems erroneous in certain important particulars. He writes, "My understanding of Orthodox theology is that an Orthodox bishop is not considered to have the power to perform episcopal acts outside of the normal functioning of the Church, and therefore cannot join in consecration in Churches not in communion with his own."

As regards the premise, few Russian theologians of any standing would agree that an Orthodox bishop has no "power to perform episcopal acts outside of the normal functioning of the Church." A distinction would be made by most as to the degree of departure from "the normal functioning of the Church." For example, the great Filaret of Moscow and others distinguish between the effects of suspension (*Zapreshchenie*) and deposition (*Nizverzhenie*). A suspended bishop is forbidden to confer orders, but is not necessarily deprived of the power of ordaining validly. A deposed bishop on the other hand has, according to this view, no power to perform a valid ordination. Many Greeks likewise would sharply differentiate between the effects of suspension (*argia*) and deposition (*kathairesis*).

The Synod of Constantinople in 1879 went further and accepted ordinations per-

formed even by deposed or schismatic bishops. This decision was accepted by all the other autocephalous Churches except the Church in Hellas proper (Androussos, *Dogmatike*, p. 395, note.)

The Russian theologians in general have accepted Western orders and sacraments—some with important reservations, others without—where Apostolic Succession has been preserved.

As to the conclusion, my own impression is that most Orthodox theologians have not precisely faced the question of possible participation by Orthodox bishops in such a consecration as the Edinburgh one, that is to say, the consecration of a bishop in a body which is not moving away from Orthodoxy, but rather moving towards it and seeking a closer rapprochement. Those theologians who deny all orders and sacraments outside the Orthodox Church—a position which is very difficult to reconcile with Orthodox practice—would doubtless deny the validity of the consecration in question. But there is no general agreement among Orthodox theologians on the whole question of orders and sacraments outside the bounds of the Orthodox Church. There is as much variation as existed in the Western Churches under Rome for many centuries in the middle ages.

At the pan-Orthodox Congress on Theology in Athens, 1936, I heard the most divergent views expressed on the subject by Orthodox theologians of the highest

eminence. Probably the majority of theologians of the Eastern Church would agree with the Serb Milasch in weighing the gravity of the heresy of the Church affected, and particularly whether it believed in the divine institution of the hierarchy and had preserved the Apostolic Succession of bishops unbroken, together with a true faith regarding this. They would, of course, reject unhesitatingly the validity of any such consecrations as are contemplated in the South India scheme. Nor would they imagine that the reunion of Christendom can be effected by having every one lay his hands on every one else's head.

Canonically the issue is clear. No Orthodox bishop *ought* to take part in ordinations or consecrations outside his own Church. But the theological issue—as to what happens if he does so—is far from clear. Dr. Hardy is right in drawing a contrast—though he overstates it—between the Orthodox position and the common Latin view, "that a bishop can perform episcopal acts validly, although irregularly, as long as the proper matter, form, and intention are present."

Orthodox theology in general has a close affinity with the view of Morinus in the Roman Catholic Church and of certain Anglicans that the Church, without taking away the power of ordination from bishops who have separated from her, can nevertheless *bind* this power, if she so chooses, so as to prevent its valid ex-

Missing Parsons Bureau

The war years seriously reduced the supply of ordinands to the Church's ministry. Parishes and missions throughout this country and in our Church overseas are without the leadership they need.

It is important that the slack be taken up by men possessed of the best possible equipment for their task. (Of 964 ordained 1942-45 only 626 were graduates of our Church's Seminaries.)

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precise. This position is worthy of much more careful consideration than it usually receives from Anglicans. In the interest of general Christian unity, we should weigh very carefully and should also avoid either minimizing or exaggerating the difficulties felt by the Orthodox in regard to orders and sacraments outside their own Church.

(Rev.) WILLIAM H. DUNPHY.
Philadelphia, Pa.

Reprint

TO THE EDITOR: I hope that you will reprint Dean Higgins' "We're So Right We Squeak" [L. C., June 1st]. If you do, here is my order for 500 copies.

(Rev.) DON H. COPELAND.
South Bend, Ind.

Editor's Comment:

If sufficient orders are received, a reprint of Dean Higgins' article will be made. Cost: 1 cent each for orders of 100 or more; 2 cents each for 25 or more; 3 cents each for from 1 to 24 copies, plus postage.

Bishop Farthing's Picture

TO THE EDITOR: There is a mistake [L. C., June 1st], evident immediately to a Canadian Churchman. The picture on page 8 is of Bishop Geddes and not Bishop Farthing as you have indicated. Errors of a similar nature have occurred in the *Canadian Churchman*, where Bishop Fleming of the Arctic was inserted for Bishop Geddes.

I am also interested in your editorial, "Youth Correspondence with Germany" [L. C., June 1st]. I am corresponding with a priest of the Old Catholic Church in Germany and one of his parishioners. These names were given me by the secretary-general of the Scottish Guild of Overseas, of which I am a member. Much good can come of such contacts as are advocated.

Thank you again for such good service.

TOM THURLOW.
Beausejour, Manitoba, Canada.

The Living Church

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Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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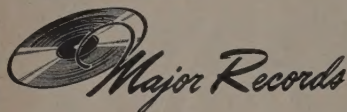
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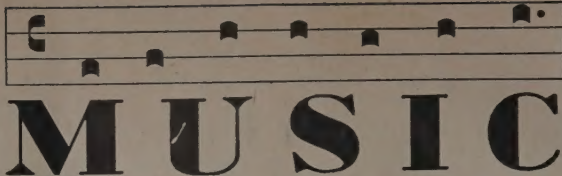
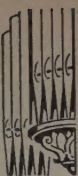
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THE REV. JOHN W. NORRIS, EDITOR

Anglican Chant Pointing

SEVERAL months ago [L. C., February 16] in the correspondence columns of *THE LIVING CHURCH* there appeared a criticism of the pointing of Anglican chants in the Hymnal 1940. The protest was made that the system used in the Hymnal of 1916 and in the American Psalter had been abandoned. This older type of pointing was based upon the principles of the Barless Psalter. Although the correspondent expressed the opinion that many felt that this was the perfect system of pointing he would, with some investigation, discover that many Church musicians have failed to find it so.

All of the various systems of pointing which have been developed over a period of several years now have one common purpose—the establishment of speech rhythm in chanting. With this purpose kept constantly before one it is possible to achieve good chanting with almost any system of pointing, and without it no system will produce good chanting.

SPEECH-RHYTHM CHANTING

Speech-rhythm chanting is simply singing the chant to the rhythm of good reading. The difficulty occurs in the fact that no two people interpret the rhythm of the words in exactly the same manner. But to achieve it in any degree requires a careful study of each text. It thus becomes almost impossible to provide a system of pointing that will have universal acceptance. This is born out by the fact that a large number of psalters have been issued by students of this subject, no two of which agree in every particular. Yet the fact remains that speech rhythm can be achieved with any system of pointing if that objective is kept before one.

The revision of the pointing for Anglican chants in the Hymnal 1940 resulted from the strongly divided opinion among the members of the committee of the Hymnal Commission charged with preparing the service music for the book. The objection to the principles of the Barless Psalter (which is said to have been repudiated by its originator) lay in the fact that it was an effort to do with English what is accomplished when Latin is set to plainsong. The Anglican chant, however, is constructed vertically, i.e., harmonized, while the Plainsong is constructed horizontally

(upon a melody line). The former has natural musical accents which require recognition. The latter has no musical accents, but derives its stresses solely from the words. The dissimilarity in the two languages also is a factor to be considered. The result of the Barless Psalter effort was very frequently to bring syllables which should be unaccented upon musical notes which had a natural accent, thus distorting the word itself.

The correspondent complains that in the Hymnal of 1916 the word "holiness," which falls at the end of the first half of the eighth verse of the Venite, was easily sung to three notes, whereas in the new book it must be sung to one note. He claims that this restores the objectionable "Anglican thump." But he fails to note that in the earlier book the natural musical accent of the final note of the chant and the unaccented "ness" of holiness come together. In the newer pointing the naturally accented "ho" of the word falls upon the natural musical accent. The other two syllables can be sung without any thump if the slight retardation and *diminuendo*, used at the conclusion of any spoken sentence, is observed.

In the revised pointing of the Hymnal 1940 a compromise was achieved by those who favored the retention of the Barless Psalter principles and those who were opposed to them. As the directions for chanting indicate, the important change is in the treatment of the mediation (the close of the first half of the chant), which is dealt with as a semi-cadence rather than as a full close. Since the objectionable thump usually came at the end of the verse rather than in the middle, the tendency has been avoided by having the final syllable of each stanza fall upon the last note of the chant. This will often result in false accents, but these can be toned down by careful preparation.

UNIFORMITY

It would be in the interest of unity and some degree of uniformity if our parishes would adopt this newer system of pointing, after careful study, so that we should be able to participate in the service. The wide variety of pointings now in use and the failure of careful preparation often is a hindrance to those not familiar with the system in use in a particular church.

FIFTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Shayler Dies

The Rt. Rev. Ernest Vincent Shayler, D.D., 78, the retired Bishop of Nebraska, died at the Good Samaritan Hospital, Los Angeles, Calif., on June 25th. Bishop Stevens of Los Angeles, assisted by Bishop Gooden, Suffragan of Los Angeles, Bishop Reifsnider, Bishop Gooden of the Panama Canal Zone, and the Very Rev. F. Eric I. Bloy, celebrated a Requiem in St. Paul's Cathedral, Los Angeles, on June 28th. The clergy of the diocese served as active and honorary pall bearers. Interment was in the family plot in Columbus, Ohio.

Bishop Shayler was born near Oxford, England, on October 11, 1868. After he came to the United States at the age of 15, he was ordained to the diaconate in 1893 and to the priesthood in 1897 by Bishop Vincent of Southern Ohio. He was graduated from Bexley Hall, Gambier, Ohio, in 1896. Kenyon College gave him the degree of D.D., *honoris causa*, in 1919. Before his consecration to the episcopate, Fr. Shayler was associated with parishes in Ohio, Illinois, and Washington. Before his consecration, he had been rector of St. Mark's Church, Seattle, Wash., for 10 years. He was a deputy to General Convention in 1907, 1910, 1913, and 1916. He was consecrated as fourth Bishop of Nebraska on September 11, 1919, and retired in 1938. He was the author of *The Making of a Churchman* and *The Making and Life of the Church*.

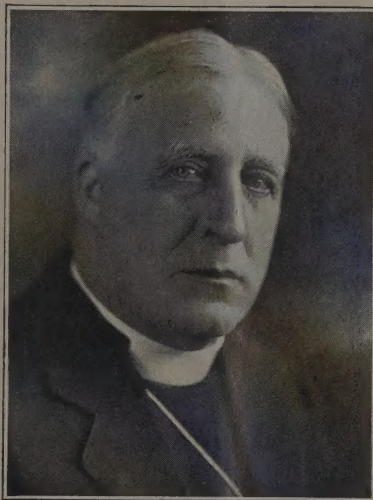
In addition to his wife, the Bishop is survived by a daughter, Mrs. Ernestine Heath of Inglewood, Calif., and three grandchildren.

Bishop Gooden to Retire

Bishop Gooden, Suffragan of Los Angeles, retired on July 1st. A farewell luncheon was given at All Saint's Church, Pasadena, on July 2d, at which addresses of appreciation were given by Bishop Stevens and representative clergy.

Bishop Gooden is remaining as headmaster of Harvard School and will have episcopal oversight of the diocese during the absence of Bishop Stevens next fall. He will also retain the presidency of the Eighth Province.

Bishop Gooden's entire life in the



BISHOP SHAYLER: *The retired Bishop of Nebraska died June 25th.*

priesthood has been in the diocese of Los Angeles. He was ordained to the diaconate in 1904 by Bishop Brewster of Connecticut and to the priesthood in 1905 by Bishop Johnson of Los Angeles. He was consecrated in 1930.

SOCIAL ACTION

Council Endorses

Anti-Lynching Bill

The Case-Douglas-Wagner-Morse Federal Anti-Lynching Bill, which provides criminal penalties for local officials who fail to prosecute lynchings, was endorsed in a resolution adopted by the human relations commission of the Protestant Council of New York City. The commission is headed by Bishop Gilbert of New York.

"Because the police power of the state is so obviously and flagrantly derelict in the prevention of lynching," the resolution declared, "for the good name of the nation and for the protection of its citizens, lynchings, like kidnapping, should be subject to federal action."

Another resolution endorsed a bill creating an evacuation claims commission (H.R. 2768) to adjudicate claims to be made for losses suffered during the West Coast evacuation in 1942 of Japa-

nese-Americans, who "while not adjudged guilty of any crime or civil disobedience, were suddenly taken from their homes with no guarantees for the future, and not allowed to return for four years."

Texts of the resolutions were ordered sent to President Truman, leaders of both houses of Congress, and New York congressmen and senators. [RNS]

Protest Shelving of Housing Bill

Concern over "the evident intention" of Congress to defer action on the Taft-Ellender-Wagner housing bill was expressed by the Inter-Diocesan Committee on Legislation, which represents the departments of Christian social relations of the six dioceses in the state of New York.

Asserting that the housing shortage is the greatest social problem in America today, the committee said the emergency calls for "the same kind of courageous, imaginative action that won the war." The committee stated:

"We believe that such action is made possible under the terms of the Taft-Ellender-Wagner bill. We cannot understand why this bill is not being acted upon at the present session of Congress.

"Frankly, we cannot see how any member of Congress can justify any further delay in meeting the most serious social problem facing the American people. Two years since V-E Day have already been wasted. To waste a third year, in the vain hope that some miracle will suddenly

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transform the construction industry would be inexcusable."

Members of the inter-diocesan committee include Bishop Manning, retired of New York, Bishop Gilbert of New York, Bishop DeWolfe of Long Island, Bishop Oldham of Albany, Bishop Peabody of Central New York, Bishop Reinheimer of Rochester, and Bishop Davis of Western New York. [RNS]

Governor Signs Measure Protecting Confessions

Governor Driscoll of New Jersey has signed legislation preserving the privileged character of confessions made to clergymen in New Jersey.

The measure, which places in the privileged category a confession which indicates that the penitent participated in an act of criminal violence resulting in the death of another person, was originally introduced by Senator Toolan, of Middlesex.

Previously, Senator Toolan said, state law made it a misdemeanor for a clergyman to fail to report a confession in cases where an act of violence resulted in death. [RNS]

INSURANCE

Corporation Changes Name

The Church Properties Fire Insurance Corporation has, according to recent announcement, changed its name to The Church Fire Insurance Corporation by amendment of its New York State charter. The change was made in the interests of simplification. The company was organized to handle the insurance on the property owned by the Church and on property of organizations closely associated with the Church, and also on the personal property of clergy. It now has the insurance on 3,500 churches, as well as on the property of many other organizations affiliated with the Church. The growth of the company is indicated by the increase over the years in gross earned premiums: \$180,000 in 1934, \$215,000 in 1938, \$241,000 in 1942, and \$311,000 in 1946.

It is reported that the company has assets of \$1,180,000, capital and surplus being \$1,075,000. The ratio of policyholders surplus to assets is 91%, which is an unusually favorable ratio for a fire insurance company. The average ratio of fire insurance companies as a whole is about 50%. The Church Fire Insurance Corporation, therefore, has by this measure a very large factor of safety from the standpoint of the parish insuring with it. It has also no conflagration hazard, as all its risks are so well spread—usually one church in a town.

The company is a wholly-owned sub-

siary of The Church Pension Fund and in this relationship is in effect the Church's own insuring company. When a parish is in the unfortunate position of losing its church or parish house or rectory by fire, the members of the parish have at least the assurance that the building will be reconstructed out of the contributions of all the other parishes.

In line with the purposes of the company, the premium rates on its policies are 10% to 20% lower than tariff rates, in all but two states. Furthermore, the parish has the advantage of getting the lower premium rates that apply to five-year policies and yet at the same time paying one-twentieth of the premium every three months instead of the entire five-year premium at the beginning of the five-year period. The company, according to the report, has saved the parishes many hundreds of thousands of dollars in the aggregate in their insurance costs.

RELIEF

Thanks from Russian

Theological Seminary

The Russian Theological Seminary in Paris has been of special interest to Churchmen due to the annual gift to the seminary from the Good Friday offering. Many Churchpeople, therefore, will be pleased to know that their gifts through the Presiding Bishop's Fund for World Relief are helping the seminary also. Dr. B. Zenkowsky, dean of the school, wrote recently:

"On behalf of our Theological Academy, I would like to express to you and to all friends our deep gratitude for the generous gift which we received through the department of reconstruction of the World Council of Churches. We are moved very much not only because this grant ensures our life but because of the constant care and help of friends, many of which we only know by name.

"The academic year reaches its end. We now are at the period of examinations. We are especially happy that we now have a young generation of teachers who have been our students and are now our colleagues.

"With kindest regards and renewed thanks."

Overseas Appointments

Three Church members have been appointed for work overseas in connection with European relief. Appointments were made by the National Council's Personnel Committee in cooperation with Church World Service.

Miss Mary Elizabeth Gowen of Ossining, N. Y., will work with CI-MADE in France. Miss Gowen, a Smith College graduate, has had a wide

background of Church work. She is a member of the American planning committee for the Oslo Conference this year.

Mr. Howard E. Buckley, a Hobart College graduate, and a member of the Church of the Holy Trinity, Southbridge, Mass., will work with CI-MADE also. No definite assignment has been made yet. Mr. Buckley was in Europe as a soldier during the war, and did rural and social work in Western Massachusetts at one time. His home is in Geneva, N. Y.

The Rev. Francis A. Hannigan, assistant priest of St. Andrew's Church, Kansas City, Mo., will be with the Ecumenical Refugee Committee in Geneva, and his work will be largely with displaced persons.

DEACONESSES

Los Angeles Rest Home

The Episcopal Deaconess House, 542 S. Boyle Ave., Los Angeles 33, Calif., has recently changed its policy in that it has been thought best to keep the home only for deaconesses, with missionaries having the privilege of visiting for monthly periods. It is hoped that those coming from foreign fields, or those returning to their fields will stop at the Deaconess House for a visit.

The Episcopal Deaconess House in Los Angeles was originally given as a means of providing a home for deaconesses who can conveniently live there while carrying on their work and to provide a home for deaconesses who are retired from active service.

ANGLICAN RELATIONS

Gift to St. Mary-le-Bow

Trinity Parish, New York City, has sent \$50,000 to the Lord Bishop of London as a contribution to the Bishop of London's Restoration Fund, designating the gift for the restoration of the Church of St. Mary-le-Bow. Not only is this church the most renowned of all the London City churches, it also has a significant historic connection with Trinity. Henry Compton, Lord Bishop of London when Trinity Parish was founded in 1697, became its titular rector, and in 1704, sent to Trinity the bell now in the tower of the Chapel of the Intercession, Trinity Parish. Then, as now, St. Mary-le-Bow was the church most closely associated with London, not alone to Londoners but to every visitor to London. In the charter of Trinity, given by King William III, St. Mary-le-Bow was cited as the model for the parish, in its temporal and spiritual affairs.

St. Mary-le-Bow is regarded by architects as the most beautiful of all Sir

Christopher Wren's churches. Its tower and lovely spire are known to all the world from actual sight or from pictures. While greatly damaged, the tower and spire can be restored and the church itself be brought back to its celebrated beauty.

The announcement of the \$50,000 gift was made by the rector of Trinity, the Rev. Dr. Frederic S. Fleming.

GERMANY

Dr. Mott's Activities

Dr. D. A. Davis, associate general secretary of the World's Committee of the YMCA, accompanied Dr. John R. Mott on his visit to Germany in the interest of Christian friendship. In writing of the warm reception given Dr. Mott wherever meetings were held, Dr. Davis said:

"I have seen a lot of large meetings in my day but I have never witnessed any gatherings where the entire audience seemed to hang on the words of the speaker as have these audiences which Dr. Mott has addressed. The pattern of the meetings is more or less the same in each city. In the mornings from 10 to 11:30 or 12 he meets with 25 to 50 leaders representing the Churches, the YMCA, the Municipality and other organizations. He speaks briefly of the reasons why he has come to Germany. He seems to have a genius in these presentations to win completely the hearts of these small audiences. Then he asks these leaders to give him the low down on the situation, and they certainly do. What they say is revealing not only in regard to the problems which they face, but in regard to their own attitudes, hopes, and fears. Of course, they reveal physical needs for food, clothing, shelter, meeting places, books, Bibles, paper for printing, and building materials for repairing or constructing houses, churches, and meeting places. But more than that these meetings reveal feeling on the part of many Germans that the occupying powers are trying to completely crush the life out of the people. This is said to be one of the greatest obstacles to evangelic efforts and to Christian work in general.

"In the late afternoon or evening there is a public meeting. The one in Berlin was in the Titania Palace which will seat about 2000 people. . . . All seats in the vast hall were taken and the standing room as well. . . . Generally there are one or two heart-felt speeches of welcome to Dr. Mott and then he gives his address and his reasons for hope in the present situation. After the meeting people stand in the aisles and line the streets to watch him go by.

"The representative of the Lutheran Churches said among other things:

"To us John R. Mott is not a man but a program, a father of the Church, an emblem of hope, a messenger of Jesus Christ. We are grateful to the United States for many things, but especially for Dr. Mott."

Seeking a Place of Resurrection

Presbyter Peregrinus

THE Celtic monks of Ireland became the explorers and missionaries of their day, not because they set out to be such, but because they were ever looking for the place of their burial from which they would one day arise again. It was this which led them over sea and land to all sorts of distant places. Much of Europe had been overrun by the Barbarians. Christianity and culture were at low ebb. St. Columbanus and St. Gall and their companions, looking for hidden places in which to serve the Lord, brought the Gospel back to these desolated lands.

ST. BRENDAN

St. Brendan and others seem to have sailed away to the North in their flimsy boats looking for the land of endless day. They sailed in June, and so they found endless day when they came near the arctic circle. They probably saw the shores of Iceland. An eruption of Hekla scared them back, for they feared that it was the mouth of Hell. Again these monks sailed to the West, and after many days came into dense fog, but finally reached a land of sweet fruits. They crossed it on foot, and came to a great water that they could not pass and returned to Ireland in their boats. Could they have visited America long before the Norsemen? Perhaps. The Celtic monks held lightly to earthly things. They thought nothing of leaving their monastery with a few tools and books and setting out to find a new place. On one occasion an abbess was guided to bring her nuns to a monastery, and to tell the abbot that he was to leave and let them take over. Without a moment's hesitation the abbot and the monks gathered up a few necessary articles and set out to find another abiding place. It was in the course of these wanderings that they preached the Gospel, and took the knowledge of the arts and crafts into desolate places.

Nowadays conditions are a little different, but the spirit is the same. God calls men to leave what they have become accustomed to and hold dear, and to set forth to find places of resurrection. The Religious Life is only an intense form of the Christian Life and that implies readiness for mortification and dying to earthly things. But mortification is not an

end, but a means to an end. The end is resurrection to newness of life. It is by jolting men out of their ruts that God has started most of the works he wanted done. They were not done by the careful study of committees, and exact planning and financing.

BRACEBRIDGE

Twenty years ago a work was begun in a small way at Bracebridge, Ontario. It just grew like Topsy. A group of religious men under the rule of the Society of St. John the Evangelist built a house of God where He was daily served. They established a lot of little missions in a rough rural area. God now seems to have jolted this little family of His, out of its comfortable rut, and sent off a band to start a new foundation in Sorrento, B. C.

Those left behind will have more to do, sharing up the work of those who have gone to the new work. In a station wagon with blankets, groundsheets, camp stove and other necessary articles, four started off across the continent. It took them eight days to get to Sorrento, a little place on Shuswap Lake, B. C. Here the Archbishop of Kootenay wishes them to care for a number of little missions in a scattered area. The people gave them a kindly welcome, bringing them gifts of vegetables and groceries. They are camping in two little cabins on the lake shore while they put up some buildings to live in, on a piece of land they have acquired. They started putting in a vegetable garden on the Monday after the Saturday on which they arrived. So they are digging in. Each morning they begin the day with the Eucharist at an outdoor altar on the lake shore, birds join in and cows ring Sanctus bells. The lake is sometimes very calm with a soft grey mist. The water and hills remind one of those delicate Japanese water colors. The days are happily divided between prayer, manual work on land and building, and visiting and making friends with the people who live nearby.

Fr. Roland Palmer, SSJE, is in charge and has Father Frith and Brother James and two young men to help. Other members of the Society will visit them from time to time.

GREECE

Greek Church Protests

Appointment of Roman Bishop

The Holy Synod of the Orthodox Church in Greece has protested to the government against the nomination by Pope Pius XII of the Most Rev. Alexander Guidatto as Archbishop of Preveza in western Epirus.

The synod's objection is based upon an agreement signed in 1830 under the terms of which only four Roman Catholic dioceses can exist in Greece: Naxos, Thera, Syra, and Corfu. It was announced that the Ministry of Foreign Affairs has agreed to take the matter up with the Vatican and to request that the Pope annul the appointment of Archbishop Guidatto.

It was pointed out that the Roman Catholic Church at present has an archbishop in Athens, the Most Rev. John B. Philipucci, but this prelate has never been recognized by the Greek government. One basis of protest against the nomination of the new archbishop in Preveza is that there are only four Catholic families living in this area, and that, therefore, his appointment is "an effort at proselytism." [RNS]

HAITI

Seminary Graduation

Two students were graduated from the *Seminaire Episcopal de Theologie* in Port-au-Prince, Haiti, on May 29th. Bishop Voegeli celebrated the Mass and the students sang René G. Vaillant's arrangement of the Merbecke Mass. The Ven. Georges E. Benedict read the Epistle, the Very Rev. Elie O. Najac read the Gospel, and the Very Rev. John G. Dahl, preached the sermon.

Bishop Voegeli presented the diplomas to Previus Dumervil Gay and Pierre Philippe Jeanty and gave them his blessing. The congregation consisting of the students, faculty, relatives, and friends of the students were entertained for breakfast in the refectory after the service.

JAPAN

"March of Dimes" Returns Good

Military and civilian personnel of the Far East Command contributed \$207,237 to the "March of Dimes" program. The total surpassed all expectations for the theater. An additional, non-solicited Yen 17,992 was contributed by sympathetic Japanese nationals employed by the occupation forces. The latter amount was not turned over to the National

Foundation for Infantile Paralysis, but was given to the Japanese Red Cross for use in their hospitals.

The "March of Dimes" campaign was headed by Col. Joseph S. Harbison, a member of St. John's Church, Washington, D. C., and the first president of the Episcopal Church Club of Tokyo.

ENGLAND

Anglican Church Appoints

Movie Liaison Officer

The appointment of the Rev. G. L. Wheeler as official liaison officer between the Film Commission of the Church of England and the movie industry was recently announced by the commission.

Fr. Wheeler, editor of *Contemporary Cinema*, a journal seeking to promote cooperation between the Church and the film industry, has been authorized to act as official advisor to producers and directors in all matters concerning the Church in the production of movies.

Bishop Harland Translated

The Rt. Rev. Maurice Henry Harland, Bishop Suffragan of Croydon, has been translated to succeed the late Dr. Leslie Owen as Bishop of Lincoln. Bishop Harland is 51, and served as a pilot in the air force in World War I.

ORTHODOX

Ecumenical Patriarchate Declines to Attend Moscow Sessions

The Holy Synod of the Ecumenical Patriarchate has rejected an invitation from Patriarch Alexei of the Russian Orthodox Church to send representatives to a conference of Eastern Orthodox leaders in Moscow next fall.

Grounds for the Synod's action, it was stated, are that only the Ecumenical Patriarch can summon a meeting of all autocephalous Orthodox Churches, and hence the invitation extended by Patriarch Alexei to Churches outside Russia is a violation of Orthodox canons. [RNS]

OLD CATHOLICS

Old Catholic Primate

Awarded Lambeth Cross

The Most Rev. Andreas Rinkel, Old Catholic Archbishop of Utrecht, Holland, now visiting Great Britain, was presented with the Lambeth Cross by the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, at a luncheon in the Nikaeon Club. The award is conferred on Church and lay leaders for furthering understanding between

their communions and Anglicans.

Dr. Rinkel was also presented with an automobile by the Rt. Rev. George Kennedy A. Bell, Bishop of Chichester, on behalf of the Church of England, as a contribution toward postwar reconstruction in the Netherlands. The Old Catholic Church, of which Dr. Rinkel is Primate, is in full official communion with the Anglican Communion. [RNS]

INDIA

Episcopal Nominations for United Church Made

Fourteen nominations have been made by the joint committee of Anglicans and Free Churchmen for episcopal sees in the United Church in South India. The list of candidates shows that eight are Europeans, six are Indians. The hope expressed that most, or all, of those to hold episcopal sees in South India would be Indians, is now void.

Seven men on the list are former Anglicans: the Ven. T. G. Stuart Smith; the Rev. Canon Bunyan Joseph; the Rt. Rev. Chirakarottu Korula Jacob, Bishop of Travancore; the Rt. Rev. George J. Selwyn, Bishop of Tinnevely; the Rt. Rev. Arthur Michael Hollis, Bishop of Madras; the Rt. Rev. Anthony Blacker Elliott, Bishop of Dornakal; and the Rt. Rev. Y. Mutyalu, Assistant Bishop of Dornakal.

Seven are former Free Churchmen; the Revs. Messrs. A. H. Legg, J. E. L. Newbegin, E. B. Thorp, P. Gurushanta, F. Whitaker, H. Sumitra, and S. Kulandram.

PHILIPPINES

James Ross Appointed

Bishop Binsted has just appointed as chancellor of the diocese, in succession to his father, the late Honorable Judge James Ross, Mr. James Madison Ross, member of the Manila law firm of Ross, Selph, Carrascoso, and Janda. Judge Ross was appointed chancellor by Bishop Mosher in 1924, and held the office until his death in 1945.

The new chancellor was born in Tacoma, Wash., and came to the Philippines in 1901 at the age of five. He was confirmed in the Cathedral of St. Mary and St. John by the late Bishop Brent. Educated at Stanford University and the University of Southern California, he is a member of the bar of the state of New York, the state of California, the United States Supreme Court, and all courts in the Philippines. His children, now living in the U. S. attended Brent School during their residence in the Philippines.

Making Christians Isn't Easy

By the Rev. William T. Holt, Jr.

Rector of Christ Church, South Pittsburg, Tenn.

IT IS interesting to speculate on the number of people who had personal contact with Jesus of Nazareth during His earthly ministry. No one, in those days, paid much attention to statistics, so the records are a bit hazy about the matter; but even a rough estimate presents an impressive total.

From the very beginning of His ministry, according to the Gospels, He was surrounded continually by the multitudes. At Capernaum, when they heard of His presence, "all the City was gathered together at the door." On his return shortly afterward, the crowd was so great that the only way for the friends of the sick man to reach Him was by tearing up the roof over His head.

On at least one occasion, and perhaps two, such a multitude followed Him into the country that when He fed them, the count was placed at four or five thousand. On yet another, by the Sea of Galilee, it was necessary to teach from a ship, the throng on the shore, so numerous the people.

So it went, all through Galilee. Where Jesus was, there was the multitude. A woman in the throng touches His garments; He turns in the press and asks who it was; and His disciples answer "Thou seest the multitude thronging thee, and sayest Thou 'Who touched me?'" Such a question in such a mob!

If we add to these instances His trips through Cesarea-Philippi, to the country around Tyre and Sidon, and in the cities of Samaria, and it does not seem unreasonable to suppose that the total number of auditors reached 40,000.

In Jerusalem itself, Christ must have been seen and heard by another 10,000. He went to Jerusalem three or four times during His ministry, and "taught publicly" at least twice. At the beginning of one of these visits (the last), His followers raised quite a disturbance with their procession and shouts, and Jesus added to the publicity by driving the money-changers from the Temple area. Through Thursday of that week, He taught in the Temple daily, with sufficient response from the people to make His enemies walk warily and take Him by stealth.

For three years, then, He did nothing else than go about teaching. A man can cover a great deal of territory and speak to a great many people in three years. Fifty thousand does not sound like too high a figure for the total.

If ever a man had those capacities

which commend the message and the person to others, it was Jesus of Nazareth.

He was a superb teacher. Even those who disbelieve in Him readily admit that His parables and His sermons have never been surpassed. He taught from a profound knowledge of human nature, and with such a compassion and understanding as to reach high religious leaders, fishermen, wealthy aristocrats, peasant women; to reach Jew and Samaritan, Roman and Greek.

Whatever we may make of it, He was credited by His contemporaries with an astonishing power to heal; and healers with less claim to respect have not lacked a mob at their heels. There were other miracles—enough that He could be accused of being in league with Beelzebub; and miracle workers have never lacked for spectators.

More than this, He had what no other teacher ever had so fully: the example of His life. It was easy enough to dismiss others with "He does not do what he tells others to do." But everything the Christ taught was in His life before it was in His words. Nor was His the hard self-righteousness that repels the hearer, else neither Peter nor Mary Magdalene would have been His friends.

Here then we have a man who gives three years of His life to the work of making Christians, gifted with all those qualities that win personal loyalty, and reaching personally people to the round number of 50,000. The results should have been stupendous.

THE RESULTS

They were. At the end of the three years He was betrayed by one of His closest followers, illegally tried, hastily condemned, and brutally killed. Which is precisely what He predicted would happen.

Even supposing — as is likely — that His death was brought about by a handful, and an unrepresentative handful at that, there is also this to be accounted for: it was likewise only a handful amongst all those thousands who joined themselves to Him. In *Acts* we are told, very specifically, that fifty days after Christ was put to death the number of Christians was 120.

Frankly, 120 out of 50,000 is not the sort of average one would expect. That is less than one convert for every 400 contacts. Considering the exceptional abilities of Jesus, and the general receptivity of His audience, the Founder

of Christianity did not do a very good job of making Christians. One hundred and twenty is a pretty poor showing for that three years' work. If good will, ability in teaching, moral courage, genuine love, and attractive personality will make converts, then our Lord should have had no trouble winning thousands. But He had a great deal of trouble winning very few.

WERE THE TECHNIQUES WRONG?

It was evident, well before the end, that His methods were not achieving numerical success. Indeed at one point He was being deserted so rapidly that He asked His immediate disciples if they were leaving too. Perhaps it would have been better if He had not been so stubborn.

He was given several suggestions which might have helped: free food for all followers was one, and another was to pull off some spectacular and compelling miracles. An even better idea was to raise an army of patriots and malcontents — plus the Vth Angelic Attack Corps — to put His enemies to flight and give His words some real authority. One very sensible suggestion toward the very last was to go into hiding (and try again when things quieted down, perhaps). But He refused quite emphatically to use these methods, and used some uncomplimentary language in rebuking those who offered them. He seems to have had the idea that the only way to do what He was trying to do was the way He was doing it.

A dispassionate analysis of the whole situation would seem to confirm His contention that given His purpose, there was no other way to go about achieving it.

First of all, He was calling men to repentance. Whatever else that may mean, it means that His hearers had to acknowledge that their past behavior and their past motives were wrong. It means also that they must be at liberty to choose some other course of action, contrary to their previous course.

Fear or greed may produce outward submission, verbal acknowledgment of wrong, the appearance of reform. Neither fear nor greed can move the mind and will to real acknowledgment of moral failure, nor to real desire for amendment. Compulsion may alter the outward action; it cannot alter the inward motivation. So Christ's hands were tied. Neither the threat of military force

nor the appeal to the stomach would do. He had to leave men truly free to admit their failures and to turn to Him if they would. And if they turned to yet more unbending pride . . . ? That was the risk He had to take.

Further, He stressed what is called in the present phrase "the inward ethic." As against the multiplication of minutiae by His contemporaries, Jesus insisted upon the priority of motive. Good trees bring forth good fruit. "There is nothing from without a man that entering into him can defile him . . . For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders . . . blasphemy, pride, foolishness" and all the other sins (St. Mark 7:15 ff). Thus the very core of Christian ethic is beyond the reach of external coercion. The "honest and good heart" is not produced by brickbats, threats, or promises of earthly prosperity. To ask a man to change his behavior in the interest of his own self-respect is to foster the very pride which is causing the trouble. So Christ could teach it, and He could live it. But suppose evil hearts, in self-defense, turned on Him with their evil thoughts, their blasphemy, their murders? Are they to be bought off, terrified by miracle, destroyed by fire from heaven? What else is left to do for the honest and good heart but to do what He did do?

The fulfilment of His purpose also included men's recognition of the Son of God. This recognition could come only if He manifested the nature and character of God. A loving Father would not be seen in a dictatorial Son; the God who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" can be revealed no otherwise than by the Son who loves His enemies, blesses them that curse Him, does good to them that hate Him, and prays for them which despitefully use Him and persecute Him. Granted this purpose, the Crucifixion is unavoidable. Granted this purpose, the method He used is the only method that could be used. Granted this purpose and method, 120 out of 50,000 is an astonishing record of success.

PRESENT FAILURE?

Christians of today have been subjected to quite a barrage of criticism for their alleged failure in making the world Christian. The secular press, on a good many occasions, taunts our religion as escapism, ivory-towered isolationism, and selfishness. The economic and social evils in reputed Christian countries are cited as evidence. The power-politics and self-interest of supposed Christian nations in international affairs are cited as evidence.

More serious, because more accurate, is the self-criticism of Christians. We Episcopalians know very well that our

Wise Unto Salvation

By the Rev. H. Ross Greer

A RECENTLY widowed former parishioner said, "I've just finished reading the Bible all the way through. I wish I'd read it 50 years ago. You know, my wife had a wisdom and I've been blind all these years. The way I began reading—I picked up the Missus' Bible and it was marked all through, and—curiosity killed the cat, you know—I decided to read it all the way through. I wish I'd read it 50 years ago."

"There's an edition of the Bible at the library called *The Bible for Today*," I said. "It has the full text of the King James Version of the Old and New Testaments with good brief notes and almost 200 beautiful woodcuts. There is also an introduction by the late William Lyon Phelps in

which he said, 'A knowledge of the Bible is better than a college education' and 'You can learn more about human nature from reading the Bible than from living in New York.'"

"That's true," was the comment of my former parishioner. "I'm sure that's true."

J. G. Lockhart, the son-in-law of Sir Walter Scott, tells how Scott in his final illness said, "Bring me the book."

"What book?" Lockhart asked.

"Need you ask? There is but one."

His son-in-law brought the Bible, turned to the fourteenth chapter of St. John's Gospel and read it to the veteran writer of many books who in his last hour wanted to hear words from the book which makes us wise unto salvation.

own repentance is incomplete, our ethics imperfect, and our devotion to the Son of God lukewarm. Our Episcopal Church joined the religious march westward in the 1800's, bringing up the rear and puffing to do that. Our Episcopal Church of today thinks it is doing a wonderful piece of work in raising, for World Relief, a sum which equals less than fifty cents a year from each baptised member.

IT IS NO EASIER NOW

Making Christians was not easy in Christ's earthly lifetime, as His own scars testify. It wasn't easy in Domitian's time, as may be read in the roll of the martyrs. Making Christians is not easy now.

The natural man, A.D. 1947, is no more likely to repent than the natural man in any other age. He is just as immune to the demands for a righteousness of motive, and he is just as apt to take love for weakness, patience for unconcern, and crucifixion for defeat. He is just as immune to the claims of the Son of God, and he is just as willing to send Him to the cross.

And now, as then, every honest attempt to make people Christian runs head on into the same difficulty as our Lord Himself faced. People cannot be bludgeoned into repentance; they cannot be driven into inward righteousness; they cannot be compelled to recognize Jesus bar Joseph as the Christ of God, neither by pure logic, irrefutable miracle, economic security, nor the Vth Angelic Attack Corps.

Christians provide medical care, education, and the Gospel for the Igorots of northern Luzon. Fifty thousand will

take the medicine and the education; 120 will respond to the Gospel. Christians provide food, medicine, and the good news of the Kingdom of Heaven for the refugees of Europe. Fifty thousand will take that food and medicine; 120 will turn to repentance. Christians provide other Americans with day nurseries, hospitals, schools, playgrounds, movies, family clinics, orphanages, and the message of the Incarnation. Fifty thousand are amused, educated, healed, counseled, fed, clothed. One hundred and twenty give themselves to the Incarnate Lord. *And Christians can do no other.*

The only force we can use is the force of love. We can teach it, the best we know; we can live it, with the help of God, to our fullest; we can, with the help of God, take the consequences. But we will have failed to understand both the nature of man and the meaning of the Gospel if we expect those consequences to be other than our own suffering and a pitiful handful of converts. After all, that is what the Blessed Lord expected Himself, and what He told us to expect.

It is high time that we get over our exaggerated feelings of guilt that we have failed to make other people Christian. It is high time that we cease hiding our heads when the liberals of the left chide us for our failure. After we have repented for all our ignorance, sin, and lack of devotion; after we have recognised that we have neither the understanding, courage, nor love so evident in our Savior, the fact still remains: so long as we have His purpose, and use His methods, we are going to achieve the same results. Making Christians is not easy.

Housing—Two Years After V-E Day

THE bishops of the six dioceses in New York have expressed their deep concern over "the evident intention of Congress" to defer action on housing at this session. It is to be hoped that their timely protest, and the action of other religious, civic, and veterans' groups will blast senators and congressmen out of their complacency, and secure some constructive and immediate action in this vital matter.

Two years after V-E Day this great nation has still not settled its problems of food (which is scandalously high) and shelter (which is almost unavailable at any price). Surely something is radically wrong if we cannot cope with these elementary problems. As the spokesman for the interdiocesan committee well says, "To waste a third year, in the vain hope that some miracle will suddenly transform the construction industry would be inexcusable."

We hope Congress will awake from its lethargy in this matter, and make the housing problem a "must" on its priority list. The Taft-Ellender-Wagner bill is a bi-partisan measure, and should not be made a political football. This, or some other constructive housing legislation, should be enacted into law before Congress adjourns.

Courage of Conviction

A FEW weeks ago we condemned editorially what we felt to be a particularly atrocious miscarriage of justice in a North Carolina lynching case. Here is a noteworthy example of courage on the part of a public official that successfully prevented a lynching.

The scene was the little town of Hurtsboro, Alabama. A mob had seized a 19-year-old Negro boy, accused of attacking a white woman, looped a rope around his neck, and was on the verge of lynching him. Mayor Hurt Vann and three other white men (one a former mayor, another his son, and the third a city councilman) arrived and pleaded with the mob to release the boy and "let the law take its course." He deterred them long enough to speed the Negro out of town, and thus prevented mob murder.

Mayor Vann and his associates set a splendid example of courage and respect for law and order. His community and the nation may well be proud of him. That is the spirit that is needed if this evil is to be eradicated from American life.

Trinity's Gift to London

TRINITY CHURCH, mother parish of New York, has announced a gift of \$50,000 to the Bishop of London's Reconstruction Fund for the restoration of the historic Church of St. Mary-le-Bow,

Cheapside. This gift, which is made in commemoration of Trinity's 250th anniversary, and in appreciation of the recent visit of the Bishop of London, is one in which all Churchmen will rejoice.

There is an historic connection between these two churches, for in the royal charter given by King William III to Trinity in 1697, St. Mary-le-Bow was commended as the model for the colonial parish to follow in the organization of its vestry and the conduct of its affairs.

This is a generous and appropriate gift. We hope it will be the first of a number of such fruits of the recent visit of Dr. Wand, so that the American Church may have a considerable share in the restoration of the damaged churches of our mother Church of England. Both parochial gifts, like this one, and personal gifts, like those of Mr. Rockefeller and Mr. Lamont to Canterbury Cathedral, are tangible ways of helping to cement the ties that bind the Anglican communion into a continuing fellowship of unity in the Catholic faith and life.

Changes on Dearborn Street

THE *Christian Century*, leading interdenominational weekly and one of the finest religious periodicals of this or any country, announces the resignation of Dr. Charles Clayton Morrison as its editor. He will be succeeded by Dr. Paul Hutchinson in that capacity, but will continue to serve as contributing editor. Harold E. Frey succeeds Dr. Hutchinson as managing editor.

Dr. Morrison has had a long and distinguished career in religious journalism, which is noted for long editorships but not always for distinguished ones. He refounded the *Christian Century* in 1908, and for 39 years he has guided its fortunes, building it into a journal that is noted for its liberalism, its courage, and its scholarship. During the same period of years he found time to found and edit the *Pulpit* (since 1929) and to found *Christendom* (1934) and serve for five years as its editor. In his spare time he has written half a dozen significant books. Now, at the age of 73, he has amply earned the reward of retirement; but since he will continue as editor of the *Pulpit* as well as contributing editor of the *Christian Century* it does not appear that he has any intention of resting on his laurels.

In his valedictory statement, Dr. Hutchinson puts his finger on the greatest satisfaction that any religious journalist can have—the sense of solidarity and mutual loyalty between the staff and the readers. A religious journal is not a commercial venture, nor is it a purely professional one. Any editor worth his

salt could be more "successful," from a worldly standpoint, by devoting his talents to a more remunerative and less exacting branch of his profession. But, as Dr. Hutchinson observes, the value of the periodical to its readers "is heightened by a certain feeling of loyalty to the *Christian Century* as—shall I say?—an institution. . . . This element of loyalty distinguishes our circulation from that of most journals." We of THE LIVING CHURCH appreciate that, because we have the same feeling, which we regard as almost a family relationship.

We wish both Dr. Morrison and the *Christian Century* success and blessings under its new setup. Its future will be in good hands under the leadership of Dr. Hutchinson and Mr. Fey, both of whom are skilled and experienced religious journalists. And if Dr. Morrison finds too much leisure on his hands—well, we'll always be glad to have him write a piece for THE LIVING CHURCH, even though it might be written from a viewpoint quite different from that of the editor!

Dr. Mott in Germany

CABLES from Germany tell a remarkable story of the notable visit that 82-year-old patriarch of ecumenical Christianity, Dr. John R. Mott, is making to that country in the interests of Christian friendship. In a 14-day motor tour, Dr. Mott covered 2,250 miles and held nineteen meetings in eleven major German cities, culminating in a great service amid the

BLESSED ARE THE MEEK

THE brilliant subtleties of thought burn out.
They glow like meteors in a flame of death
And leave within the darkened soul they flout
No truth, no knowledge of the Spirit's breath.

The common feeling of the humble heart
Which answers simply, by a plainer law,
With love to love, is truth's own counterpart,
And, constant, fosters an enduring awe.

CHRISTINA CRANE.

ruins of shattered Nuremberg Cathedral, where he addressed 3,000 people.

As one of his associates, Dr. D. A. Davis, has cabled: "The significance of the tour lies primarily in the German popular conception of Dr. Mott as a symbol of Christian good will and fellowship with a people long isolated, and of hope for the despairing and the disillusioned."

Typical of this message of hope is Dr. Mott's own cable, based on consultations with over 1,000 leaders of all religious bodies, urging continuance of help through 1948 for 850,000 prisoners of war in England and France, plus unknown millions returning from Russia.

Dr. Mott is a grand old man, and he has never in his long career done more effective work as a Christian ambassador than he is doing today in Germany.



Handwriting

NO, it isn't the handwriting on the wall that we're concerned about just now. Nothing as big and important as that. Just ordinary handwriting—in letters, memoranda, notes, and such everyday things.

Is handwriting a lost art in America? Does nobody take an interest in penmanship? Do people no longer have the common courtesy to write carefully enough and plainly enough so the reader can decipher the message without making a prolonged study comparable to that required to decode a secret message in wartime?

One day last week our mail contained three hand-written letters that took approximately half an hour each to decipher. They weren't worth it. And all of them were from people who might have typed their letters (if they had not been too lazy to learn how to use a typewriter), or have dictated them and had them properly transcribed. But even people who normally type letters or who have stenographers to type them ought to be able, in an emergency, to write a legible note in longhand.

The same evening we came home to find one of our youngsters upset about her homework. The teacher—an English teacher, mind you, in a public school—had handed her a scrawl in which the assignment for the next day was concealed.

We looked it over. It might have referred to "irredeemable wumps," "impudent wolves," or "indented plots." We finally decided it had to do with "irregular verbs"—but that was merely a guess. When we tried to turn up the page reference to verify our guess, we could not make out whether it was 244, 299, 249, or 294.

Apparently penmanship is no longer taught in the schools. No longer are hours devoted to the making of carefully rounded O's and then transcribing practice sentences into flowing Spencerian. Perhaps it is just as well that the fancier kinds of writing are no longer encouraged, but it would still be desirable to teach plain, legible handwriting. Curiously enough, the teachers and older people, who must have learned to write in their youth, are even more careless than the young people.

There is no excuse for illegible writing, unless one has a broken arm or other physical impediment. Legible penmanship—even in the matter of signatures—is a matter of common courtesy to the reader. And courtesy, which is the invariable characteristic of a true gentleman, is something of which we do not have an oversupply these days.

CLIFFORD P. MOREHOUSE.

Christian Treasures in the One World*

By the Rt. Rev. Robert B. Gooden, D.D.

Suffragan Bishop of Los Angeles

THE subject I have chosen, "Christian Treasures in the One World," has a bearing on the days and times in which we are now living. I quote almost at random a few sayings from the New Testament: "God hath made of one blood all nations of men for to dwell on the face of the earth." "Ye cannot serve God and mammon." "Where your treasure is, there will your heart be also." "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered." It is perfectly in harmony with the mind of Christ in this last passage to make it read in part, "if a nation, or if the world abide not in me, it is cast forth as a branch and is withered." I add two more, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again." "The field is the world."

It has taken the world a long time even to begin to admit that there are any practical values in the passages I have quoted. Such passages have been known for a long time and quoted admiringly and approvingly, but they have been treated as delicate museum pieces, too fragile and precious for the profane touch. When distress of nations has come about and action is required and wisdom is needed, such sayings are buried deep in the forgetfulness of mankind until the storm is over and it is safe and fashionable to look at and read the pretty sayings once more. But now distress of nations has come once too often. We are being forced to come back to some of the old truths in the New Testament we have admired but not used and in which we really did not want to believe.

Take for example the case of all nations and one blood. Who really believed that until the war and seekers after the truth forced us to believe it? Of course Negro blood, Oriental blood, Semitic blood, Caucasian blood must be different, and that belief came to its ultimate and logical end in the doctrine of Hitler and the Nazis with all the monstrous cruelties it entailed. The blood banks everywhere saved innumerable lives. The blood of all nations was poured out and mingled together to save the lives of peoples of all nations. Sometimes a pretense of separation was made, but it was

just a sop to prejudice. I recall a young woman in a hospital who was at the point of death. The hospital happened to have a blood bank and her life was saved. She said, without that she would have died. I asked where she supposed it came from. She said she neither knew nor cared. All she knew was that it saved her life.

Take again the example of the treasure and the heart. The heart of a nation can be judged fairly by the things it considers of greatest worth. When a group of people in three hours will spend in a given community three and a half million dollars on a certain pastime, but could not be induced to give that amount in a lifetime to a cause or causes which make nations great, Jesus' saying about the treasure and the heart takes on meaning. Hitler was not entirely wrong when he said the United States of America had its nose too deep in its money bags to be disturbed by anything that was going on in the world. If we made profits we would shut our eyes to anything. He was nearly correct at the time. One more generation with that kind of thinking could have made us permanently impervious to anything except money and pleasure. I recall that, shortly before the war, Principal Jacks of Manchester, England, visited this country. On his return he was asked how life in this country impressed him. He replied that America seemed like a country struggling between saving its soul and losing it, but he felt that she would probably lose it unless something happened. The hard journey of the war happened and brought out qualities which saved the nation's soul for the time being. I remember an eighteen year old boy very vividly. When he had to go into the war he said, "Put me into the most dangerous place there is." They made him a paratrooper in Europe. He wrote in words approximately as follows:

I do not want to do this, but it has to be done and I am glad to do it. Don't be sorry for me. I want to come back to go to school some more. If I don't come back, please say to yourself, he did it for me and for all the others at home. I never dreamed he was that kind of a boy, and he was not. But, as Principal Jacks said, something happened, and it did something to him.

Take again the field and the world. It is one field and one world, at least by implication. God did not love two worlds, but the world. We have acted, in spite of this truth, as if we lived in

a dozen worlds. Envy, greed, hatred, suspicion, power, national sovereignty, and all this brood have kept us living in many worlds. For centuries, broad oceans, high mountains, and deep rivers have made this all seem possible and permanent; but now, oceans are no longer broad. It is a little over seven hours from Honolulu to San Francisco by air. Deep rivers are no barriers whatever. They might as well not be there, and high mountains are no separation. Jesus said, the field is the world. We would not believe Him. Now, we must believe Him. Mr. Wendell Willkie was one of the most interesting of contemporary people. Somebody should write a book and call it, "The Education of Wendell Willkie." Few ever learned so rapidly. Few ever grew in stature so remarkably. When he published his book, *One World*, it took the country by storm. He was and is still ahead of his time. But it was always "one world," though we did not believe it. The people in it sink or swim together; they live or die together.

We might well meditate on these things and many other such as we consider the situation in which we are now. We have fought a long and bitter war in which we worked with our allies as if we were one people. The unity of command, of purpose, of operations has been of a sort such as we have never known before. Together we have won a victory which seemed remote for a long time and one perhaps impossible of attainment. We were united in a desperate purpose to win the war. Disunity would have cost us the victory. I shudder to think what it would have meant to the world to be under the control of Hitler and his armed Nazis and gestapo, or under the control of Japanese war lords. "Our soul is escaped as a bird out of the snare of the fowler. The snare is broken and we are delivered." That is, we were on V-E Day and V-J Day. We could not afford hatred and suspicion and rumor, the kind Virgil calls *Fama*: envy, malice, greed, and a general discord. The price was too high, because it meant defeat.

Then, in what seemed like a moment of ecstasy, the United Nations Organization was born in San Francisco, overlooking the Golden Gate which leads to the Orient. I was reminded of Bishop Berkeley's saying, which I read every day of my life in the old Middletown Chapel while I was a student in that school, "Westward the star of empire

*The commencement address at the Church Divinity School of the Pacific.

takes its way." The migration of empires and peoples which began perhaps when Abram left Ur of the Chaldees had come to a halt at the Pacific Ocean. Perhaps a new migration was to begin there, a migration of spiritual ideals and principles which would begin at the birth of the United Nations on the Pacific, looking toward the Orient and circle and recircle the earth. Perhaps now mankind was ready to receive such truths, old truths, eternal truths, which it had known but practically rejected.

There was a good deal of opposition to the United Nations Conference. A section of the press did all it could to magnify seeming divisions and failures. It would play up in glaring headlines all the differences of opinion, especially if they were differences with Russia. This section of the press obviously did not want the effort to bring together the nations into one organization to have good success. When difficulties were resolved they played such news down and created a sense of futility and defeat. Nevertheless it seemed as if the world which had just ceased from bloody conflict was experiencing another Day of Pentecost. Fifty-one nations from every part of the earth were assembled with one accord in one place. They were all, each in their own tongue and understanding one another, speaking of the way to a permanent peace. That there was such a road and that it could be found they all believed. They had the determination to seek until they found. "Seek and ye shall find," we had been told. At last one person rushed out of the conference room and shouted with the voice of triumph, "We have a charter! We have a charter!"

There are too many people in the United States who do not want the United Nations to succeed, people who sow discord and confusion, suspicion and mistrust, envy and hatred, who talk of the next war with Russia before even all the bodies of the dead in the war just over are buried. Such attitudes and such purposes constitute a fearful crime against the whole world. It is truly blasphemy against the Holy Ghost who is surely striving with the peoples today.

The problems which face us today are at the heart moral and spiritual and can find solution only as we temper all discussion and planning with spiritual ideals. We must ask more what the will of God demands and less what national interests and sovereignty demand unless, forsooth, the prayer "Thy will be done on earth," "Thy Kingdom come," is high sounding nonsense. A writer in *Harper's* said not so long ago "Our Western world, for centuries has admitted that Jesus had the right idea. But we never believed it. We never let His teachings grip us. Our faith—our believing apparatus wasn't geared to take hold of anything as big as that. So we

usually settled on church attendance, or for a decent decorum in the observance of our current folkways. This attitude is what we know as 'realism.' It means the exclusion from consciousness of everything we can't explain; or everything, at least, for which we can't find an answer in the back of the book. Any other attitude is obviously childish—children are so full of wonderment and so terribly alive." General MacArthur was right when he said that flesh and blood will not reveal to us the answers we need today, but that the answers are theological in essence. We certainly do not want any more Mussolinis to make the trains run on time, nor any more Hitlers to abolish unemployment; perhaps not any more African Mohammedans to rescue Christianity from democracy in Spain, nor more propaganda to protect Jesus from Russia. We do need more Christian teachings from the pulpits of the land, based on true theology modernized and streamlined for today. People today know everything but the doctrine of God, the authority of Jesus Christ and the place and purpose of the Church. The things we need the most we know the least. What an amazing opportunity there is for a Christian thinker, teacher, preacher, prophet, and diligent worker today. It is high time (for there is a turn in the affairs of men today) to unlock the Christian storehouse.

There is the treasure that God is One, but not a barren abstract One. He is a Unity which is rich, diverse, and bound together with love. The unity of God has a direct bearing on the unity of the world. We are without any future from now on unless we learn the lesson of unity from the Unity of God. People will say even the Church lacks unity, but there is much more unity in the Church than we are willing to admit. The United Nations is the great opportunity to unite the peoples of the world in such a way that they retain their cultures, their ways of life, their political doctrines, their economic principles, and their traditions.

One more Christian treasure for the one world is faith as Jesus taught it. "Fear not, believe only," He once said. Faith is as a grain of mustard seed, faith can remove mountains. It results in the capacity to trust in every day life. It is the antidote of fear. We are burdened today with fear within our nation and between nations. Labor and management fear and distrust each other, racial animosities abound, political and economic theories divide people and cause grave mistrust. The aftermath of war is morally and spiritually worse than the war itself. The war with all its horrors did bring out some glorious qualities of heroism, unselfishness, devotion, and sacrifice, even to the death. But the peace, with all the blessings it is supposed to

have, has filled the nation with fear and distrust. The same is true between nations. We fear what Britain may do if she gets on her feet. We fear what Russia has up her sleeve; we fear and are jealous of her excellencies and her skill and what her system may do to ours. We act as if we had a sense of inferiority, and our language spoken and printed makes things worse all the time. We fear the worst and have little confidence in the best. On top of it all is the fear of the atomic bomb. Mr. Stimson said not so long ago, "Bidden or unbidden, the atomic bomb sits in on all the councils of nations; in its light all other problems of international relations are dwarfed." And again, "The chief lesson I have learned in a long life is that the only way to make a man trustworthy is to trust him; and the surest way to make him untrustworthy is to distrust him and show your distrust. And it is from this lesson that I draw the conviction that only a direct and open dealing with other nations on this; the most pressing problem of our time; the atomic bomb can bring us enduring co-operation and an effective community of purpose among the nations of the earth." He adds, "We must not delay. The poisons of the past are persistent and cannot be purged by timid treatment." Again, "The focus of the problem does not lie in the atom; it resides in the hearts of men." These are the wise words of a wise, a good, and a great man. We fear Russia. What reason, in speeches, radio comment, newspaper columns, editorials, magazines, pulpits, and in the halls of Congress, have we given that great people to trust us? We promote fear and distrust and not faith and confidence. More and more those who are real statesmen in the world see that the root of all of our difficulties is moral and spiritual. Our late President once said, "The only thing to fear is fear itself," and he set forth as one of the inalienable freedoms of the world "freedom from fear." All he did, perhaps unconsciously, was to unlock the Christian treasure box and bring out the one world to use: "fear not, believe only." It cannot be denied that we have set before us today death and life. I believe the world will choose life, but to choose it and win it we must use the qualities which make human beings human and nations civilized, the things of the spirit, such as unity, brotherhood, and faith. They are essentially God's gifts to us through Jesus and they must be proclaimed in season and out of season by the Church. Let us not indulge in such nonsense as to say that a nation can be Christian but not a Church nation. It is sometimes said we need Christianity but not Churchianity. Let us not try to separate the inseparable, but let the Church do her appointed task. "Behold I have set before thee an open door and no man can shut it."



Edited by the Rev. JAMES W. McCLAIN

Visual Education at Church Camp

YOUR editor is having the wonderful experience of attending the Episcopal Church Young People's Conference at Evergreen, Colo. This issue of "Look and Listen" will bring you a report on the use of visual aids in the teaching schedule of the conference, with suggestions on how Church camp teachers can use audio-visual aids to make their work even more effective this summer.

The first week of the conference here at Evergreen was given to the senior high school students. The second week was for the junior high. The methods in teaching, as well as the use of visual aids, had to be changed to fit each group.

There were a number of available aids which might have been used in the course assigned to us. Our course was to be one in the sacraments, to teach the boys and girls the use of the Prayer Book in the sacramental system. We might have used 2 x 2 slides in color, reproducing some of the famous paintings of our Lord's institution of the various sacraments. There are good slides available on the Baptism of Jesus by St. John, the Last Supper, the Laying on of Hands of the Apostles, the Anointing of our Lord, the commission to the Apostles, the marriage at Cana, the Intrusting of the Keys, the Ordination of St. Stephen and others. These 2 x 2 slides are handy to carry, the projector required is not bulky, and if electric light is available at the camp they can be used to good advantage. Their value, however, is limited to mere illustrative use. The pictures offer a good focus of the attention while the lecturer is getting his points across to the class, but the pictures alone do not of themselves have teaching value.

More effective, perhaps, is the 16 mm sound film. This type of aid is difficult to procure for use in a camp, however, and unless the camp is equipped with a projector and screen, it would be better to concentrate on filmstrips. If a projector is available, and if such a course in the sacraments is contemplated we recommend the following films:

YOUR SACRIFICE AND MINE, 20 mm color, silent. Rents for \$5.00. Guardian Films, W. Tenth St., St. Paul, Minn.

This film is particularly good in pointing out the essential features of the historic liturgy of the Church. Although

it is a Roman Catholic Mass, the liturgical altar and Gothic vestments, the color and the silence all combine to give the teacher freedom and opportunity to drive home the really important points.

The Cathedral Film depicting the ministry of St. John Baptist is valuable in a discussion of Baptism.

The Cathedral Film showing the appearance of Our Lord to the men at Emmaus is good illustrative material in a discussion of the Real Presence, the Resurrection Body, the Breaking of Bread.

At Evergreen, however, we have been using filmstrips exclusively. There are three one-hour classes, of which ours is one. In this one hour each day little more than filmstrip materials could be used without sacrificing so much of the discussion-time as to lose the effectiveness of the course. The filmstrips chosen for this course are from the Co-op Parish Activities Service, Effingham, Ill. They were made by the Society For Visual Education, as a part of their Picturol Series, and they are called "Visual Catechism Series." There are strips on the sacraments in general, sacramental, etc., Holy Baptism, Holy Communion, Holy Penance, Holy Confirmation, Holy Matrimony, Holy Unction, and Holy Orders. Each strip contains about 40 pictures and the text and lectures are on the films. With a very few exceptions the teaching is sound. Episcopalians will note the surprisingly few references to peculiarly Roman practices. But these few evidences of the filmstrip source are not, apparently, overwhelming obstacles. In presenting them to the young people I simply announced that our own communion did not have, as yet, the materials needed for a course in the sacraments, and that we would use the Roman Catholic materials, noting those minor points at which our sacramentalism differed, and concentrating on those points at which our teaching was identical.

Most of the young people took it in the right spirit. A few of them expressed resentment. Those who did object, however, were those who had the idea that the bread and the wine were used merely as symbols of Christ and that the Episcopal Church knew nothing whatever about the Sacraments of Holy Penance, Holy Unction, and Holy Matrimony. The young people with sound Catholic

teaching (and the vast majority of the 108 high school students at Evergreen certainly gave evidence of being in this category) did not object to the Roman Catholic "touches," but were interested and amused.

The filmstrips are very well done. They deal with the institution of the different sacraments, the benefits, the condition of receiving them, the required form and matter. Following the showing of each film strip we conducted a discussion in which the young people were asked to express their opinions and their experiences.

At the conclusion of the week we asked each member of the class to write a criticism of the course. These criticisms were varied and interesting. A few of the students raved and a few of them condemned without qualification. But the majority of the written comments were thoughtful and helpful. Most of them said that the pictures were turned too rapidly. This is something we teachers must watch more closely. We tend to forget that our students have never seen the film before and that it takes them longer to absorb the meaning than we usually allow for them. Many comments were made to the effect that the films did not leave enough time for discussion. This is a healthy sign, I believe. No program could ever leave enough time for discussion if it were interesting enough to prompt discussion. The idea behind our teaching should be to leave the door open for future discussion and thought rather than to attempt to "button it up" in a neat little package. Capsule religion won't help us much in the hectic years ahead.

At the conclusion of the course, the students were given an examination, in which they were allowed to select any one of the sacraments studied and outline the things they learned in this course about that sacrament. The choices were as varied as could be hoped for and the points that had been retained were, for the most part, the important points.

After the examination, we showed flat pictures of the sacraments, from the very beautiful set available from Ammidon and Co. These are English prints, large (about 3' x 3'), and in color. This gave the final impression to the student, and a final opportunity for the instructor to press home the main points of his lessons in the hope that the students would retain what they had learned.

Another form of visual education was used on "stunt night" when we had the young people reenact skits and pantomimes depicting Biblical scenes.

All in all, visual education can be quite helpful to the camp teacher, particularly if he is fortunate enough to be assigned to as grand a group of intelligent and coöperative young people as were present at the Evergreen Conference.

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BOOKS



THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Self-Revelation by a Mystic

THE GARDEN OF THE LITTLE FLOWER AND OTHER MYSTICAL EXPERIENCES. By **Helen Fiske Evans**. Baltimore. The Sutherland Press (distributed by Morehouse-Gorham), 1947. Pp. 138. \$2.50.

This book is a detailed and intimate account of mystical experiences of a highly supernatural order, extending over many years; and your reaction to it is going to be determined almost entirely by whether you believe it or not — to put it bluntly. Certainly you want to know something about the author as a person. The foreword by **Bishop Powell** and the preface by **Bishop Mallet** are re-assuring on that score. Both know **Mrs. Evans** personally. **Bishop Powell** writes: "I have come to know **Mrs. Evans** as a very real person, and a very practical person . . . I believe her experiences to be real." **Bishop Mallet's** testimony is in the same vein.

Most of the author's mystical communication is with **St. Therese**, and follows the "conventional" pattern of experience with this particular saint: namely, the concomitant odor of fragrant flowers. A number of witnesses testify to their experience of this odor. More convincing to this reader, however, or perhaps I ought to say more edifying, are the author's direct visions of our Lord. Even the skeptic will have to recognize that the Christ of her experience is always "in character" — consistently and thoroughly so.

One can't help wondering why **Mrs. Evans** has published so deeply intimate a record. My inference is this, and if it is true it certainly establishes the worthiness of her motive, *qua* motive:

The schism between Rome and Canterbury weighs very heavily on her mind. She offers her testimony as an answer to the Roman refusal to acknowledge the validity of Anglican orders and sacraments. The logic of her argument is that if a "Roman" saint in heaven thus reveals herself to an Anglican, and if Christ Himself appears to one in the Blessed Sacrament in an Anglican sanctuary, surely there can be no remaining ground to support the "null-and-void" thesis.

"But why does God grant such experiences to some souls and not to others — granting the reality of the experience?" This reviewer will side-step that question, if you don't mind, and refer you to the nearest convenient apologetical theologian! If you are going to read

this book at all, be fair; read it with an open mind, remembering above all that with God all things are possible. And if you want this one reader's honest verdict, I will say this: it rings true.

CARROLL E. SIMCOX.

On Immortality

THE AFFIRMATION OF IMMORTALITY. By **John Haynes Holmes**. New York: Macmillan, 1947. Pp. 68. \$1.50.

This work is the **Ingersoll** lecture for 1946 delivered at Harvard College. It is excellently written and outstanding for its primary audience. **Dr. Holmes** tells us that man is ridiculously over-endowed for this life alone, and that the real argument is not immortality but spirituality. If life is fundamentally spiritual, then immortality follows as a matter of course.

One can hardly take the book at the author's own valuation without criticism. He calls it his "last testament on immortality . . . a repetition of what I have been preaching and writing for more than forty years." On this basis **Jesus** is relegated to a footnote on page 69. Considerable relegating for a famous preacher who wrote his book, as he confides, during the Easter season!

This reviewer hopes that his own last testament on the subject will somehow witness to the Easter resurrection.

G. C. L.

Ecclesiastical Revolt in Western Europe

A HISTORY OF THE CHRISTIAN CHURCH. Volume III. *The Revolt against the Church: Aquinas to Luther*. By **Philip Hughes**. New York: Sheed & Ward, 1947. Pp. 545. \$4.

Under the imprimatur of the Cardinal of Westminster the author sets out to describe in a popular manner the beginnings of the break up of the unity of the Western Church. That it is done from the philosophy of the ultramontane Roman Catholic does not detract from the value of the work provided one is not annoyed by the glossing over of some facts which other historians are apt to stress to greater degree. **John Hus'** imperial safe conduct, for example, is glossed over rapidly. Nor is the author ever at loss to know exactly which is the "true" pope during the papal schisms.

Sections having to do with the rise and development of monastic orders and of the intramural skirmishes between spirituals and conventuals are especially in-

teresting, and sections dealing with scholastic philosophy are clearly delineated even though the difficulties are apt to be over-simplified. Renaissance thought and literature are well handled, and the unpleasant facts about the papacy in this period are not omitted.

All in all the book is well worth having in order to understand a modern Roman Catholic interpretation of history. Of course it does not replace such standard works as Denifle, Pastor, or Grisar; but such is not its purpose. The appendices and maps at the end of the volume ought to be of considerable value to the student in understanding more clearly the situation of the Western Church. I understand the first two volumes are scheduled for publication in June. They will be read with interest.

NELSON WAITE RIGHTMYER.

In Brief

THE OLD TESTAMENT IN THE NEW TESTAMENT. By R. V. G. Tasker. Philadelphia: Westminster Press, 1947. Pp. 176. \$2.

This book is a study of the New Testament as a fulfilment of the Old. The author examines all the books of the New Testament in order to discover what their authors' attitudes were toward this problem, and concludes that the method of typological exegesis is especially valuable in binding the two testaments together. Unfortunately, on p. 17 he confuses typology with allegorization, following St. Augustine; on p. 117, following Bishop Westcott, he rightly distinguishes them. On p. 53 he corrects the excessive zeal of modern allegorists who make the whole gospel story a tissue of Old Testament fulfilments, and suggests that often "ordinary and mundane considerations" will account for a narrative. While this fact must always be kept in mind, frequently the evangelists and other New Testament writers had the word of God in the Old Testament ringing in their ears. Christianity is incomprehensible without God's revelation to Israel.

ROBERT M. GRANT.

Comfort Ye My People (by Russell Dicks. New York: Macmillan, 1947. Pp. 133. \$1.50) is a handy book for a parson to have on his shelf. Subtitled "A Manual of the Pastoral Ministry," it contains short prayers (new and old), Bible readings, verse and other suggestions in ministering to persons in varied circumstances of anxiety and bewilderment: sickness, bereavement, imminence of death, helpless old age. There is also a short section in the manual with suggestions suitable for those rare occasions when a Christian minister may be called upon to give spiritual help to one of the Jewish faith.

H. B. V.

Bread and Butter

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CONVENTIONS

Missionary Activities Stressed

Increased giving was stressed at many of the diocesan conventions held in the month of May. Other highlights of the conventions were:

N. MEX. & S. W. TEX.: The convention voted to petition General Convention for a more equitable system of clergy pensions, with the same method of determining the amount of pensions for bishops and other clergy. Three newly ordained deacons were introduced, the first to be ordained under an extensive plan for encouraging business and professional men to enter the ministry on a limited basis.

ELECTIONS: Executive council: the Very Rev. Lloyd W. Clark; Mr. George S. Valliant. Delegates to Synod: Rev. Messrs. William G. Wright, C. J. Kinsolving, III; Messrs. Augustus N. Pundt, Clifford E. Dinkie.

NEWARK: The budget of \$241,000 adopted for 1948 is the largest in the history of the diocese. A lively issue was the question of the seating of women as deputies. A committee, however, ruled that they were not eligible, since the canon specifically states that deputies must be "male communicants."

NORTH CAROLINA: Bishop Penick celebrated the 25th anniversary of his election to the episcopate by suggesting that a committee study the question of episcopal assistance for the diocese. The committee was duly appointed.

ELECTIONS: Standing Committee: the Rev. Messrs. James M. Dick, I. Harding Hughes, David W. Yates, M. George Henry; Messrs. Gordon Smith, Joseph B. Cheshire, Richard H. Lewis. Executive Council: the Rev. Messrs. John O. Beckwith, Jr., F. Craighill Brown, Robert J. Johnson; Messrs. R. H. Bouigny, Arthur L. Tyler, Mrs. Landon Hill.

NORTHERN MICHIGAN: The convention was urged to work during the next three years towards the goal of relinquishing all aid from the National Council.

ELECTIONS: Standing committee: the Rev. Messrs. C. G. Ziegler, H. R. Sherman, W. P. D. O'Leary, E. R. A. Green; Messrs. Carl Brewer, C. J. Stakel, W. P. Chamberlain. Bishop and Council: the Rev. Messrs. C. G. Ziegler, W. P. D. O'Leary, G. P. Jung; Messrs. R. R. Seeber, Vern Aiken, W. P. Chamberlain.

RHODE ISLAND: The convention authorized the appointment of an arch-deacon for the diocese.

ELECTIONS: Standing Committee: the Rev. Arthur F. Roebuck, Mr. Ralph C. Patton.

ROCHESTER: Canon 25, "Of the Marital Relations Court," was amended so that a woman might be elected to membership on the court. All Saints' Church, Rochester, was received into union with the convention as a self-supporting parish, the first mission to attain parochial

status since the formation of the diocese in 1931.

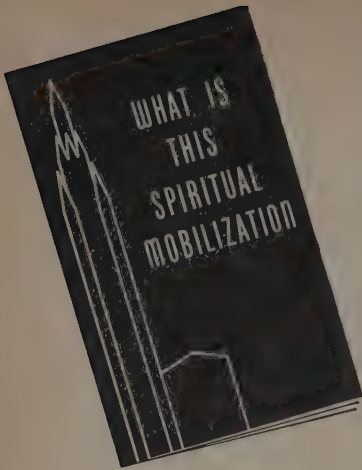
SOUTHERN OHIO: Support of the "Emergency Temporary Displaced Persons Admission Act" which seeks to provide for the admission of 400,000 displaced persons from the detention camps of Europe to this country over a period of four years, was urged by Bishop Hobson.

ELECTIONS: Delegates to Synod: the Rev. Messrs. Almus M. Thorp, Harris J. Mowry, Robert L. Bull, S. Hughes Garvin; Messrs. John Bjelke, Earl Marshall, Robert D. Jones, Dr. Victor Whitehouse.

SOUTHWESTERN VIRGINIA: A missionary program of \$75,000 for 1948 was adopted, almost double the missionary budget of \$40,000 for 1947.

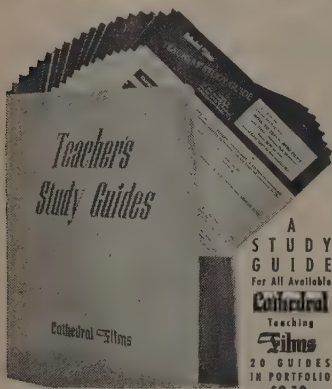
ELECTIONS: Standing Committee: the Rev. Messrs. Carleton Barnwell, William C. Marshall, Edgar T. Ferrell, Jr.; Messrs. James A. Waller, Jr., Frank J. Gilliam, Henry M. Sackett, Jr. Executive Board: the Rev. Messrs. Carleton Barnwell, Frederick Griffith; Messrs. B. F. Parrott, J. H. Morley.

SPRINGFIELD: The convention dinner was held in honor of Bishop White whose retirement took effect on May 22d. It was voted to give the Bishop a gift of



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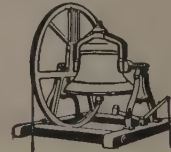
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\$2,000 to augment his pension.

ELECTIONS: Standing committee: the Rev. Frs. F. Arvedson, W. F. Orrick, E. M. Ringland, M. E. Whitford; Messrs: Harry Faulkner, E. V. Gunn, C. Hathaway, Dr. Howard Layman.

WEST MISSOURI: Bishop Spencer expressed the desire to see new missions established in unchurched areas. He stated that with the exception of some temporary ones not one chapel has been established in 50 years.

ELECTIONS: Executive Council: the Rev. Messrs. E. W. Merrill, J. S. Allen, H. B. Whitehead, E. J. Downes; Messrs. L. W. Garlich, T. H. MacLaughlin, Charles Moon, W. C. Goffe. Standing Committee: the Rev. Messrs. E. W. Merrill, C. W. Sproule, H. B. Whitehead, J. P. DeWolfe, Jr.; Messrs. W. G. Holt, F. P. Norman, W. A. Cochel, Henry Burr, Jr.

WEST VIRGINIA: A committee was appointed to further the study of Church unity and the ecumenical movement.

ELECTIONS: Executive Board: The Rev. A. B. Jones, the Rev. J. M. Thomas, Mr. Henry S. Schrader, Mr. R. Paul Holland. Standing Committee: The Rev. Messrs. Ben R. Roller, C. C. Tarplee, J. W. Conner; Messrs. John S. Alfriend, Forrest A. Brown, J. W. Ware.

WESTERN MASSACHUSETTS: At luncheon the delegates passed a hat around and collected over \$170 to help provide visual aid material for the Rt. Rev. Keh-Tsung-Mao, Assistant Bishop of Shanghai, for use in that diocese.

ELECTIONS: Diocesan Council: the Rev. Messrs. John S. Kromer, Charles O. Brown, Nelson W. Bryant; Messrs. William S. Brown, Ralph D. Rutenber, Jr., William W. Smith.

WESTERN NORTH CAROLINA: An increased budget for 1948 of 20% over that of 1947, which includes an increase in Bishop Gribbin's salary, was approved by the convention. The present canon regarding the election of parish vestries and mission church committees was changed to include those of 18 years and over as being eligible to vote at such elections.

ELECTIONS: Standing Committee: the Rev. Messrs. J. P. Burke, Mark Jenkins, Charles G. Leavell, W. T. Capers; Messrs. W. L. Balthis, F. P. Bacon, A. B. Stoney, W. M. Redwood. Executive Council: the Rev. Messrs. J. W. Tuton, W. C. Cravner, B. M. Lackey; Messrs. S. W. Blanton, V. J. Brown.

WYOMING: A formal resolution was passed requesting Bishop Ziegler to relinquish his duties and take a holiday of one, two, or three months, until his health is restored. The convocation also passed a formal resolution requesting the House of Bishops to provide an assistant Bishop of Wyoming.

ELECTIONS: Council of Advice: the Very Rev. Dudley B. McNeil, the Rev. Canon F. F. Kraft, the Rev. Canon Rex C. Simms, Mr. H. J. King, Mr. G. R. McConnell, and the Hon. R. R. Rose.

CHURCH CALENDAR

July

6. 5th Sunday after Trinity
13. 6th Sunday after Trinity
20. 7th Sunday after Trinity
25. St. James

July, 6, 1947

LONG ISLAND

Clergy Conference Meets

Interest at the annual clergy conference of the diocese of Long Island, held June 11th-13th at Shelter Island, centered around the Lambeth Quadrilateral. Papers on the four points were presented by the Rev. Frs. John L. Zacker, Albert E. Greanoff, George W. Parsons, and Harold S. Olafson. Bishop DeWolfe made an opening address on the subject. Keen discussion after each paper made the conference unusually stimulating and beneficial.

Other participants in the conference were Fr. Frank H. Sincerbeaux, the diocesan Church advocate, who spoke on the legal aspects of the new Marriage Legislation; the Rev. Frs. Joseph E. Mills, Charles E. Gus, and Clifford E. Barry Nobes, who presented the work of the department of religious education; and the Rev. Dr. C. Rankin Barnes and Mr. Robert D. Jordan, representing the National Council, the former speaking on our Presiding Bishop and our National Council, pointing out that General Convention plans the Church's program while it is the duty of the Presiding Bishop and Council to implement it; the latter giving an address on modern evangelistic methods, with particular reference to the use of motion picture strips and the radio.

NEW YORK

Canon Bell Preaches

The Rev. Canon Bernard Iddings Bell is preaching a series of summer sermons each Sunday in Trinity Church, New York City, from July 6th through August 24th. The subject of the series will be "Courage for Living."

Canon Bell will be in residence at Trinity Church and will be available for consultations.

CENTRAL NEW YORK

Decide Upon Archdeacon

A full-time archdeacon and a secretary was the solution to the personnel problems of the diocese of Central New York, arrived at in a special session of the diocesan convention, meeting in St. Paul's Church, Syracuse, N. Y. June 12th.

Called to consider the report of a committee of 20, appointed at the regular meeting of the convention on May 14th, by Bishop Peabody of Central New York, the special meeting heard the Rev. Paul S. Olver, rector of Zion church, Rome, N. Y., and committee chairman, present a majority report favoring separate posts of archdeacon and

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DIOCESAN

secretary, and a minority report favoring election of a suffragan bishop.

After several hours of discussion, the convention accepted, by a narrow margin of votes, the majority report, with the reservation that the matter again be brought up for discussion at the regular 1948 meeting of the diocesan convention.

PANAMA

International Service

An international-interracial service, in which Americans and citizens of England and Panama participated, was conducted at Christ Church By-the-Sea, Cristobal, C. Z., on June 14th. The occasion marked the 170th anniversary of the adoption of the American Flag and coincided with the 82d anniversary of the consecration of Christ Church, which was celebrated the following day.

As a gesture of good will, Arthur E. Jamison, Commander, Elbert S. Waide Post No. 2, Cristobal Chapter of the American Legion, presented a flag of the United States to the historic parish.

The service was arranged by the Rev. John R. Chisholm, who preached the sermon entitled "Christian Patriotism." During the service the anthems of the United States, Great Britain, and Panama were sung, and a special prayer for peace and unity among men, nations, and races was offered by the Rev. Ernest P. Runnells, department chaplain of the American Legion.

EAU CLAIRE

Woman's Auxiliary Meets

The 19th annual meeting of the women of the diocese of Eau Claire, was held on May 13th and 14th in Christ Church Cathedral, Eau Claire, Wis. Emphasis was placed throughout the sessions upon the broader term, "the women of the Church," a phrase which is all-inclusive, rather than upon the more limited designation, "Woman's Auxiliary."

The Rev. Kenneth O. Crosby addressed the altar guild on "Spiritual Values." The Very Rev. Gordon E. Brant officiated at Choral Evensong, and Bishop Horstick of Eau Claire preached.

A recommendation to the executive board of the diocese based upon the fact that women should have recognition in the councils of the Church has been granted, and hereafter the president of the diocesan Auxiliary will sit in on all executive board meetings. Mrs. Skamser, Superior, Wis., was elected 2d vice-president; Miss Jean McEvoy, Mauston, Wis., 3d vice-president; and Mrs. Edith Brand, Hudson, Wis., recording secretary.

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NOTICES

Memorial

face Episcopal Church, Galena, Illinois, records with deep sorrow the passing of Miss Alice L. Ayder, a member of the Bishop's Committee and devoted member of the Parish. Born in Galena November 5, 1859, she died June 22, 1947, in a house in which she was born. Her entire life is given in the service of the Church. She fostered every organization of the Parish and served an officer in each of them up to her death. Loved by everyone in the community as well as the Parish she will be greatly missed by all. Sing a song of the Saints of God. May she rest in peace and may light perpetual shine upon her.

Laurence Dean Fish
21 March 1910—12 July 1927
They the blessed ones gone before,
They the blessed for evermore;
Out of great tribulation they went
Home to their home of heaven content.

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CHANGES

Appointments Accepted

The Rev. Francis R. Belden, rector of St. Andrew's, Thompsonville, Conn., will become rector of St. Andrew's, Akron, Ohio, August 1st. Address: 765 Thayer St., Akron, Ohio.

The Rev. Francis J. Bloodgood, formerly American canon of the Cathedral of St. George, Jerusalem, is now assistant to the chaplain of St. Francis' House, University of Wisconsin, and priest in charge of the ministry to students at Badger Village, a student housing project at the university. Address: 1102 Lincoln, Madison, Wis.

The Rev. João Baptista Barcellos da Cunha, formerly priest in charge of the Church of the Mediator, Porto Alegre, R. G. S. do Sul, Brazil, is now rector of Trinity, São Leopoldo, R. G. do Sul. Address: Independência, São Leopoldo, R. G. do Sul, Brazil.

The Rev. LeRoy Dingeldine Hall, formerly a student at the Episcopal Theological School, Cambridge, Mass., is now deacon in charge of St. Andrew's, New Kensington, and Holy Innocents', New Kensington, Pa. Address: 441 Charles Ave., New Kensington, Pa.

The Rev. William J. Hanks, formerly priest in charge of St. Antipas', Redby, Minn., is now priest in charge of Breck Memorial Church, Ponsford, Minn., and may be addressed there.

The Rev. Joseph F. Hogben, formerly priest in charge of St. Paul's, Blackfoot; the Church of the Good Shepherd, Ft. Hall; Emmanuel Church, Mackay; and St. James', St. Anthony, Idaho, is now priest in charge of St. Elizabeth's, White-rocks, Utah, with supervision of all Indian work on Vintah and Ouray Reservations. Address: St. Elizabeth's Mission, White-rocks, Utah.

The Rev. Philip W. Hull, formerly rector of St. Paul's, Greenville, Ohio, is now priest in charge of St. Paul's, Martins Ferry, Ohio. Address: 506 Virginia Ave., Martins Ferry, Ohio.

The Rev. Paulo K. Ico, formerly priest in charge of the mission at Marília, São Paulo, is now rector of St. Matthew's, Bilac, São Paulo, and priest in charge of St. Luke's Chapel, Brejo Alegre, and St. James', Santópolis. Address: Caixa 12, Bilac, Estado de São Paulo, Brazil.

The Rev. W. Murray Kenney, rector of St. Andrew's, Akron, Ohio, will become rector of St. Mark's, St. Louis, Mo., August 10th, and may be addressed there.

The Rev. Charles W. Newman, formerly assistant at Trinity Church, New York City, is now vicar of St. Paul's Chapel, Trinity Parish, New York City. Address: 489 Hudson St., New York 14, N. Y.

The Rev. M. George Nicola, rector of Grace Church, Ravenna, Ohio, will become rector of St. David's, Pittsburg, Calif., July 15th, and may be addressed there.

The Rev. Anthony R. Parshley, rector of St. Michael's, Bristol, R. I., will become archdeacon of the diocese of Rhode Island, July 15th. Address: 101 Benefit St., Providence 3, R. I.

The Rev. Earnest D. Richards, formerly curate at St. Mark's, Evanston, Ill., is now missionary of the Nippon Seikikwai [Holy Catholic Church of Japan]. Address: St. Paul's University, Tokyo, Japan.

The Rev. A. Campbell Tucker, priest in charge of mission work in Stanardsville, Va., will become assistant at St. Philip's, Charleston, S. C., August 1st. Address: 142 Church St., Charleston, S. C.

The Rev. Samuel Tyler, Jr., formerly a chaplain in the Army, is now assistant at Trinity, Boston. Address: Trinity Church, Copley Square, Boston 16, Mass.

The Rev. Beverly T. White, rector of Emmanuel, Harrisonburg, Va., will become rector of St. Andrew's, Norfolk, Va., September 1st. Address: 1128 Graydon Ave., Norfolk 7, Va.

Leaves of Absence

The Rev. John McKee, III, formerly assistant military attaché to the American Embassy, Bogota, Colombia, is now on terminal leave. Address: 1004 California Ave., Houston 6, Texas.

Changes of Address

The Rt. Rev. Robert E. Campbell, OHC, formerly addressed at St. Andrews, Tenn., should now be addressed at Holy Cross House, West Park, N. Y.

The Rt. Rev. Paul Matthews, formerly addressed

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at 79 Bayard Lane, Princeton, N. J., should now be addressed at Blue Rock, Bat Cove, N. C.

The Rev. Maxwell B. Courage, formerly addressed at Trinity Church, Wethersfield, Conn., should now be addressed at 61 Hartford Ave., in that city.

Ordinations Priests

Erie: The Rev. Wilford S. Crum was ordained to the priesthood by Bishop Sawyer of Erie on June 24th in St. John's Church, Kane, Pa. He was presented by the Rev. B. H. M. Rutledge and the Rev. Richard H. Kunkel preached the sermon. Fr. Crum is priest in charge of St. John's Church, Kane, Pa., and may be addressed there.

New Hampshire: The Rev. John C. deBoer Cummings was ordained to the priesthood by Bishop Littell, retired of Honolulu, for Bishop Dallas of New Hampshire on June 4th in Christ Church, Bronxville, N. Y. He was presented by the Rev. Gerald Van O. Barry and the Rev. Harold F. Hohly preached the sermon. Address: St. Paul's School, Concord, N. H.

New York: The Rev. Frederic Howard Meisel was ordained to the priesthood on June 21st by Bishop Gilbert of New York in the Cathedral of St. John the Divine, New York City. He was presented by the Rev. Hugh D. McCandless and the Rev. Canon Thomas A. Sparks preached the sermon. Fr. Meisel is curate of the Church of the Epiphany, New York City. Address: 4 St. Mark's Place, New York 3, N. Y.

South Florida: The Rev. Arthur Joy Lively was ordained to the priesthood by Bishop Lottuit of South Florida in the Church of the Holy Trinity, West Palm Beach, Fla., on May 28th. He was presented by the Rev. Russell S. Carleton and the Rev. Canon Robert K. Gumm preached the sermon. Fr. Lively is priest in charge of the Church of the Holy Nativity, Pahokee, and St. Martin's Church, Clewiston, Fla. Address: Pahokee, Fla.

West Texas: The Rev. D. Williams McClurken was ordained to the priesthood in St. Mark's

Church, San Antonio, Texas, by Bishop Jones of West Texas on June 19th. He was presented by the Rev. J. Wilson Hunter and the Rev. Stanley F. Hauser preached the sermon. Mr. McClurken is assistant at St. Mark's Church, San Antonio, Texas. Address: 315 E. Pecan St., San Antonio, Texas.

Deacons

Georgia: T. Vincent Harris was ordained to the diaconate by Bishop Barnwell of Georgia on June 15th in the Church of Our Saviour, St. Marys, Ga. He was presented by the Rev. John Henry Brown, who also preached the sermon. Mr. Harris is assistant at St. Mary's Church, Augusta, Ga. Address: Box 803, Millen, Ga.

Haiti: Previus D. Gay and Pierre P. Jeanty were ordained to the diaconate on June 1st by Bishop Voegeli of Haiti in the Cathedral of the Holy Trinity, Port-au-Prince, Haiti. Mr. Gay was presented by the Rev. J. G. Dahl and Mr. Jeanty was presented by the Rev. F. D. Juste. The Ven. Georges E. Benedict preached the sermon.

Louisiana: Robert Eugene Ratelle was ordained to the diaconate by Bishop Jackson of Louisiana in St. Andrew's Church, New Orleans, La., on June 15th. He was presented by the Rev. Girault M. Jones, who also preached the sermon. Mr. Ratelle is assistant at St. James' Church, Alexandria, La., and may be addressed there.

Minnesota: Richard M. Pieper was ordained to the diaconate in Christ Church, Yankton, S. Dak., by Bishop Keeler of Minnesota on May 28th. He was presented by the Rev. Austin P. Larrabee and the Rev. John S. Higgins preached the sermon. Mr. Pieper is deacon in charge of Christ Church, Crookston, Minn., and may be addressed there.

New York: Harvey Harry Guthrie was ordained to the diaconate in the Cathedral of St. John the Divine, New York City, on June 21st by Bishop Gilbert of New York. He was presented by the Rev. Sydney A. Temple and the Rev. Canon Thomas A. Sparks preached the sermon. Mr. Guthrie is deacon in charge of St. Martha's Mis-

sion, North White Plains, N. Y., and may be addressed there.

Pittsburgh: Oliver R. Floyd was ordained to the diaconate in the Church of the Epiphany, Bellevue, Pa., by Bishop Pardue of Pittsburgh on June 18th. He was presented by the Rev. Kenneth R. Waldron and the Rev. L. L. Sealife preached the sermon. Mr. Floyd is deacon in charge of the Church of the Advent, Brookline, Pittsburgh, Pa., and director of extension work of the Episcopal Church Home, Pittsburgh. Address: 41 Walnut St., Pittsburgh 2, Pa.

Southern Ohio: Phil Porter, Jr. was ordained to the diaconate on June 17th by Bishop Hobson of Southern Ohio in Christ Church, Dayton, Ohio. He was presented by the Rev. Phil Porter and the Rev. William J. Wolf preached the sermon. Mr. Porter is assistant chaplain at the Ohio State University and curate at St. Stephen's Church, Columbus, Ohio. Address: 104 Blenheim Rd., Columbus, Ohio.

John J. Morrett was ordained to the diaconate in Christ Church, Springfield, Ohio, on June 19th by Bishop Hobson of Southern Ohio. He was presented by the Rev. Charles D. Braidwood and the Rev. Harris J. Mowry, Jr., preached the sermon. Mr. Morrett is attached to the American Church Mission, Anking, China, and may be addressed there.

Tennessee: William Waldo Swift was ordained to the diaconate in St. John's Church, Johnson City, Tenn., by Bishop Dandridge of Tennessee on June 24th. He was presented by the Rev. Harry F. Keller and the Rev. E. Dargan Butt preached the sermon. Mr. Swift is deacon in charge of St. Thomas' Mission, Elizabethton, Tenn., and may be addressed there.

Corrections

The Rev. Charles R. Matlock is assistant at the Church of the Resurrection, Baguio, P. I., and not priest in charge as incorrectly listed (L. C., June 8th).



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



ALBANY, N. Y.

GRACE Rev. L. N. Govitt, r
Clinton Ave. at Robin St.
Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri
HH 7:45; Confessions: Sat 5:30-8-9

ALEXANDRIA, VA.

CHRIST CHURCH—Built 1767 Rev. B. B. Comer
Lile, r; Rev. O. V. T. Chamberlain, Ass't r
Sun 8 and 11; Open daily 9 to 5

ATLANTIC CITY, N. J.

ALL SAINTS' Rev. Arthur McK. Ackerson
10 S. Chelsea Avenue
Sun 8 and 11

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. St. A. Knox, c
Sun 7:30, 9:30, 11

ST. THOMAS' Rev. Francis F. Lynch, r
3115 The Alameda
Sun HC 7:30, 8:30, 9:30, 11

BRANDON, VT.

ST. THOMAS' Rev. Philip W. Roberts, r
Sun 7:30 & 11; HD 7:30
Grace Church, Forest Dale Sun 9

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Rev. Edward R. Welles, M.A., dean; Rev.
R. E. Merry, canon
Sun 8, 9:30, 11, Daily: 12, Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs
9:30, Confessions: Sat 7:30

BUFFALO, N. Y. (Cont.)

ST. JOHN'S Rev. Walter P. Plumley
Colonial Circle—Lafayette St. & Bidwell Pkwy
Call LI 1112 bet 9 & 10 Sun for transportation to
one of America's most beautiful churches
Sun 8 HC, 11 MP & Ser; Thurs & HD 10:30 HC

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sal, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

CEDAR RAPIDS, IOWA

GRACE Rev. Albert Colbourne, r
A Avenue & 6th Street, NE
Sun HC 8, Ch S 9:45, Cho Eu 11, EP 7:30; Mon
thru Thurs 7; Fri 9; Sat 8; Penance Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, HC Others posted

ST. PETER'S 621 Belmont Avenue
Rev. John H. Scambler, Th.D., r; Rev. Gowan H. Williams, ass't
Sun 8 & 11; Wed 7; Fri 11:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale
Sun Mass: 8, & 10:45 (High)

DELAYAN, WIS.

CHRIST CHURCH The Lakeland Parish
Sun 9 Eu & Ser, 11 Morning Service & Ser; Fri 7:30;
HD 7:30 & 9 HC; 5 EP

DENVER, COLO.

ST. MARK'S Rev. Walter Williams
E. 17th Ave. and Lincoln Street
Sun 8, 9:30 & 11; Wed HC 10; Thurs & HD, HC 7

DETROIT, MICH.

INFORMATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Wm. O. Homer, B.D.
Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 10, 9:40 MP; Wed & HD Low
Mass 9:30

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Gordon E. Brant
Sun 8, 9:30, 11; Daily: HC 7:30, Fri 10

GLEN COVE, L. I., N. Y.

ST. PAUL'S 28 Highland Road
Rev. Lauriston Castleman, M.A.
Sun 8 HC, 11 Morning Service & Ser

HIBBING, MINN.

ST. JAMES' Rev. John M. Hennessy, r
Sun 8, 9:30, 10:30; Daily: HC 7:30, Wed & Sat 10

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finlay Avenue
Sun Masses: 8, 9:30 & 11

ST. STEPHEN'S Rev. Charles Howard Perry, r
6129 Carlos Avenue
Sun 7:30 HC, 10 Service and Ser

HOUSTON, TEXAS

CHRIST CHURCH Texas & Fannin St.
Rev. Hamilton H. Kellogg, S.T.D., r; Rev. Wm.
B. L. Hutcheson, Rev. Dorsey G. Smith, assoc.
Sun HC 7:30, 9:30, Service & Ser 11
Daily: HC 7, Chapel



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



KINGSTON, N. Y.

HOLY CROSS Rev. Stanley Dean, r
Pine Grove Avenue
Sun Low Mass 7; High Mass & Ser 10; Daily 7
(ex Fri 9); Confessions Sat 4 to 5 and 7 to 8

LAKE MAHOPAC, N. Y.

HOLY COMMUNION Rev. Walter Boardman
Wright, v
Sun 8 HC, 11 Morning Service & Ser; HD 8 HC;
Church is open at all times

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

MASPEH, L. I., N. Y.

ST. SAUVOUR'S Rev. Frederick W. Lightfoot
58th Street and 57th Road
Masses: Sun 8, 10:30; Wed 9:30; Fri 7
Confessions: Sat 7-8

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; Weekdays:
HC Wed 8, Thurs & HD 10:30
The Church is open daily for prayer

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J.
Glover, v; Rev. George E. Nichols, c
Sun 8, (HC) 11 MP & Ser; 9:30 CH S; 11 Ch S;
4 EP; Thurs & HD 11 HC; Tues 11 Service of
Divine Healing

HOLY TRINITY Rev. J. A. Paul
316 East 88th Street
Sun 8 HC, 11 Morning Service & Ser; Weekdays:
HC Thurs 11

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays:
HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 & by appt

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4
Evening Service & Ser; Weekdays: HC Wed 7:45 &
Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C: Thurs
4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D. r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

NEWPORT NEWS, VA.

ST. PAUL'S 221 34th Street
Rev. Theodore V. Morrison, r; Rev. Colgate
Daughtrey, c, during July
Sun 8:15 HC, 10 & 11

OMAHA, NEBR.

TRINITY CATHEDRAL 18th & Capital Ave.
Rev. Howard R. Brinker; Very Rev. Chilton
Powell; Rev. Mark McCallum
Sun HC 8, 11, 1st Sun Cho Eu 9:30, other Sundays
MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

ONTARIO, CALIF.

CHRIST CHURCH Euclid Ave. at "C" St.
Rev. J. M. York, r; Rev. R. C. Sutherland, r
Sun Masses: 8 & 11; Daily: 7:30, Thurs 9; Days
of Obligation: 7 & 9; Devotions & B 1st Fri 8;
Confessions: 5 & 8; An Altar for definite Catholic
Clergymen

PETOSKEY, MICH.

EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukasoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber
R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC
1st Sun)

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fifer, Th.B.
Sun: Holy Eu 8, Mat 10:30, Sung Eu & Address 11,
EP 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs
& HD 9:30; Lit Fri 7:40, EP & Int 5:30 Daily
Confessions: Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 3; HC: 8 daily, Fri 7:30 & 10:30;
HD 10:30

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8, 10:30; HD 9

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR 515 Commercial St.
Rev. William L. Bailey, r
Sun 8:30, 11; Fri 9:30; HD 8:30

RIDGEWOOD, (Newark) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

RIVERHEAD, L. I., N. Y.

GRACE Ven. Charles W. MacLean
Sun 8, 9:30, 11
Daily HC 8

ST. ALBANS, L. I., N. Y.

ST. ALBAN THE MARTYR Rev. Warren Morris
Sun Holy Eu & Ser 8:30; Mon, Tues, Fri, 7; Other
days 9; Confessions Sat 4 to 6

ST. FRANCISVILLE, LA.

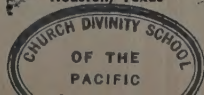
GRACE Rev. Robert G. Donaldson, B.D.
Sun 7:30 HC, 9:30 MP & Ch S, 11 MP & Ser; HC
& Ser 1st Sun; 7:30 EP & YPSL; Fri 10 HC, 7:30
EP Lecture

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11;
Wed 9:30; Thurs 10



CHRIST CHURCH
Houston, Texas



SALINA, KANSAS

CHRIST CATHEDRAL 134 S. 8th
Very Rev. F. W. Litchman, dean
Sun 7:30 & 9; Thurs 9, HD 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
July: Sun Masses 8 & 11; August: Low Mass 11;
HD 7:30 & 10

SAN FRANCISCO, CALIF.

ST. FRANCIS San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S
Rev. G. F. Bambach, B.D., r; Rev. Darwin Kirby,
Jr., S.T.M., associate r
Sun 8, 11, 7:30 HC; HD 7 & 10; Tues 7, Thurs
10; Daily: MP 9:30, EP 5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

SHEBOYGAN, WIS.

GRACE Rev. William Elwell
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Mon, Tues, & Fri 7, Wed
8, Thurs 9; Confessions: Sat 5-6

SONORA, CALIF.

ST. JAMES' "The Little Red Church"
Sun HC 8, MP & Ser 11; HC 11 1st Sun
St. Mark's, Twain-Harte 1 & 3 Sun 7:30

SPOKANE, WASH.

HOLY TRINITY Rev. Ernest J. Mason, r
1832 W. Dean Avenue
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other
days 9; Confessions: Sat 4-5; 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Wil-
liam C. Cowles, ass't
Sun Mass: July and August 9:30; Daily: 7:30

SUFFERN, N. Y.

CHRIST CHURCH
Rev. F. A. Nichols, r
Sun 11

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 11, 4:30; Tues & Thurs HC 10; Fri HC 7:30

VENTNOR CITY (Atlantic City), N. J.

EPIPHANY Rev. Mainert J. Peterson
6600 Atlantic Avenue
Sun Eu 8, Ch S 9:45, 11 Eu 1st & 3d, MP 2d &
4th; Daily Eu 8 ex Wed 10:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30 & 11, Sung 9:30
Daily: 7; Confessions Sun 8:45-9:15

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard
Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs
11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Littleford, r; Rev. G. William Robinson;
Rev. William R. Cook, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD
9:30

WHEELING, W. VA.

ST. PAUL'S Rev. Graham Luckenbill, Th.B.
HiWay U. S. 40 at Monument Place, Elm Grove
Sun 9 HC, 9:30 Ch S, 11 Cho Mat & Ser

WILDWOOD, N. J.

ST. SIMEON'S-BY-THE-SEA Rev. Wm. C. Heilmann
Sun HC 7:30, Cho Eu 10:30; EP 10:30, EP 7:30
Thurs & HD 9; Vacationists cordially welcome

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